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A

DEFENSE
OF THE
PLAIN ACCOUNT

of the Sacrament of the

Lord's Supper,

SHEWING,

That the NATURE and END of the SUPPER,
in the Manner it is there stated, fully answer
the original Design of the Institution itself:

AND

That it makes effectual Provision for all the Bene-
fits, which Holy Scripture warrants us to
expect on that solemn Occasion.

By SAYER RUDD, M. D.
Minister of WALMER in Kent.

THE SECOND EDITION.

L O N D O N,

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ERRATA.

- P. 9. l. 5. from the Bottom, *for* Consequences *r.* Consequence.
20. l. 2. ditto, *for* agreeably, *r.* agreeable.
36. Margin, *for* p. 11. 17. *r.* p. 11—17.
38. l. 18. from the Top, *for* SAVIOUR *r.* SAVIOUR'S.
45. l. 3. from the Bottom, *for* (.) *r.* (,)
46. l. 1. ditto, *after* which *r.* it.
48. l. 2. ditto, *for* what *r.* that.
49. l. 13 from the Top, *for* Reason *r.* Reasoning.
59. l. 16. *after* of *r.* the.
86. l. 6. *after* broken, *for* (,) *r.* (;)
l. 7. *after* shed, *for* (;) *r.* (:)
92. l. 4. from the Bottom, *for* Free, *r.* True.
95. l. 10. ditto, *for* (?) *r.* (.)
102. l. 11. ditto, *for* these *r.* those.
116. marginal N. l. 8. *for* p. 3. *r.* p. 4.
118. l. 5. from the Bottom, *after* Communicant, *for* (.) *r.* (:)
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for and *r.* And

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TO THE
Right Reverend Father in God
BENJAMIN,

By Divine Permission
Lord Bishop of *Winchester*,

A N D
Prelate of the Most Noble Order of
the G A R T E R.

May it please Your Lordship,

IF it were not, that the Public universally agree, to represent Your Lordship as the most amiable Character, for a Spirit of *distinguished Humanity* and *Candour*; I could not allow myself to hope for *Indulgence*, when I am bold enough to take the Liberty of troubling Your Lordship

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with any Thing so low, as what relates to the *Manner* of my being first engaged in a Design of writing on the present Argument.

I HAD observed in reading the *Plain Account*, once and again, that Your Lordship, the reputed Author, was ever very express in insisting on the Presence of *proper Dispositions* and a *suitable Behaviour*, as *essential* Ingredients to a due Celebration of the LORD'S *Supper*. Upon *this* the Reasoning with me was : If there be a Necessity of *proper Dispositions*, these *Dispositions* must certainly be included in the Act of *Remembrance* : if CHRIST, therefore, is to be *remembered in this Manner*, there is likewise a Necessity of the Presence of *Faith* ; and this *Faith* must argue the *real Christian*. But these Points secured, *What* (as I put the Question to myself, *What*) are the *Qualifications*, that the *Subject* can want ? Or in *what Light* is it desired, that the
Object

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Object appear? Or, lastly, *What* are the *Benefits*, that can be required to attend *this Institution*, that do not belong to the *real Christian*, and therefore may not be justly expected from his Observance of it in *this worthy and acceptable Manner*? Wherefore finding, that the *Plain Account*, either in *Words at length*, or by the *most easy Consequence*, had fully provided for the Security of the several Particulars above; I could not but persuade myself, that it must needs contain *the Scriptural State* of this Doctrine; and therefore, that it would admit of a solid Vindication, on *those Principles*, which have the only Claim to be considered as the *Test of Orthodoxy*.

For what has been here attempted, Your Lordship will immediately observe, that I have not wrote with a Design to give up the Right of *private Judgment*, nor to make any one, tho' it were Your Lordship, a *Com-*

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pliment of my *Faith*. I have really had *the Cause of Truth* at Heart. And have only been so much the more affected in the present Case, that the *Truth*, as exhibited in the *Plain Account*, should rise with that *full Evidence* to myself, and yet have shared the hard Fortune, as either not to be *understood*, or but *sparingly acknowledged*, from abroad. I do not, indeed, pretend to know, what the *Objections* of others may have been to it; but this I must aver for myself, that, as far as I can judge of Things, I cannot but think, *YOU have the Mind of CHRIST* in His instituting *this Holy Ordinance*.

AND should it so happen, that, what is here put together, may, in the least Degree, contribute to the giving the Public *a juster Acquaintance* with Your Lordship's Principles; and, by that Means, promote, what I am sensible, Your Lordship has most at Heart, the Progress of
divine

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divine Truth: I have to congratulate myself on this double Felicity, that I shall both *assist the sincere Christian*, and *second Your Lordship's pious Designs*.

BUT whatever be its *Reception* from the World, and whatever *Fate* it meet with from Your Lordship; I am obliged to declare, That I desire to take my Lot on the Side of *Truth*: I mean, those Principles, which bear *that Character* with myself. Because it is *my Sense* of Things that must be *my Standard*; from how many and how great Men soever, I may happen to differ. And herein, I am very sure, I have the Honour of following Your Lordship's *Example*.

BUT I would be very careful not to break in too far, either on Your Lordship's *Time* or *Patience*. And therefore only beg leave to add, that, if my *Zeal* to serve in the Interest of *this particular Truth*, should not
appear

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appear so well conducted, as to secure an *Approbation*; I hope, however, that my *Integrity* and *Innocence* will have Merit enough to intitle me to Your Lordship's *Pardon*.

I am,

My Lord,

With the most profound Deference,

Your Lordship's most Obedient,

and most devoted,

Humble Servant,

SAYER RUDD.

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APPENDIX.

130. l. 2. from the Top, *for* 3. *r.* 4.



A

DEFENSE, &c.

THE INTRODUCTION.



NOTHING is more generally obstructive to a free Inquiry after Truth, than the *Prejudices of Education*; especially where the *Outcry* of the People happens to be on the other Side. For taking it for granted, that those Notions, which we have either adopted from the *Cradle*, or learnt under the *Ferula* at School, are indisputably just; we not only become strangely averse to the great Business of *future Examination*, but, for the most Part, yield to *Conviction* with the *last Difficulty* and *Reluctance*. I am myself so far an Instance of this unhappy Temper and Conduct, that

B

it

it is now, from my writing this, little more than a *Month*, since I could first allow myself to take the *Plain Account* into my Hands. *Popular Clamour* had made me apprehensive that, possibly, the *very Touch* might be *infectious*; but, to be sure, that I could not give i the *Reading*, without running the utmost *Risque* of *making Shipwreck* of some Principle of *Faith*^a, and sacrificing the Answer of a *good Conscience*^b. Having, however, at last, got the better of this *superstitious Fear*, and given myself the Liberty of *seeing with my own Eyes*, and forming a *Judgment for myself*, by the best Light *my Reasoning* could suggest in the Premises; the Reader has here the Result of my Reflections. How far they may coincide with, or *contradict* Matters already advanced by others, who have wrote on this Argument, I know not; tho', should any thing of that Sort occur, I flatter myself, it will be readily excused; as I can strictly aver, with regard to what is here offered, that it is absolutely an *original Production*. Having neither read a *Syllable* in the Controversy, but the *Plain Account* itself: nor conversed with a *single Person* on the Subject of *that Treatise*.

It may, indeed, carry in it an Air of *great Singularity*, if not *Affectation* with some, that I should call this *A Defense of the Plain Account*; or even pretend to write in the Controversy under *that Colour*: when it appears, by my own

^a 1 Tim. i. 19. ^b 1 Pet. iii. 21.

Confession, that I have neither ever *read*, nor at any Time *heard* the *particular Objections*, that have been made to it. Those are *absolute Facts*: I never did *either*. And yet I call this *A Defense*, and imagine it deserves that Title, were it only that it is designed to express a *Concurrence* in *that State* of the present Doctrine, which we find exhibited in the *Plain Account*. Not but to clear up the Matter a little farther, I am humbly of Opinion, that it has also an *higher Claim* to that Character, both as it undertakes to defend that Piece from the *general Clamour*, that has been raised against it; and to answer for such *particular Parts* of it, as, from a cursory Acquaintance with *popular Opinions*, it is natural to suppose, have been most liable to *Objection*. And if it should so happen, that I have been *mistaken* in forming a Judgment of the *obnoxious Parts*, the Disappointment, however, will bring this Satisfaction along with it, that it will then be out of Doubt with me, that the Doctrine of the *Supper*, as *there* delivered, is actually superior to every thing that bears the Name of an *Exception*.— But to the Argument itself, and therein, First,

Of the FORMAL ACT.

THE Elements of *Bread* and *Wine* having been consecrated^a, for the Purpose of the Supper, and distributed by the Priest to the Communicants ; that Act of Celebration, which concerns them, upon receiving the Elements, is, that they eat the Bread, and drink the Wine, in solemn Commemoration of our blessed SAVIOUR.

THIS, as things rise to me, in Agreement with the *Plain Account*, appears to be the *formal Act* of Celebration: Or, is that *precise Point*, wherein the *very Essence* of the Celebration consists^b. It is neither the Person of CHRIST, nor the Sacrifice of CHRIST, nor the Benefits of either, immediately, or actually, subsisting before us, that we are concerned with in this Rite ; but solely the Memorials, or Commemoration, of his Person, Sacrifice, and Benefits,

^a A modern Phrase: Not meaning that the Prayers used upon this Occasion, convey any super-natural, or divine Quality into the Elements ; but as the *Plain Account* expresses it, and the original Greek signifies: That good Words, or Words of Praise and Thanksgiving have been spoken over them. That is, as I apprehend, Words acknowledging the Fitness of the Means to this End ; and therefore Words of Praise to GOD or CHRIST, for the Institution of this Rite: Praying also, at the same time, that those, who attend, may respectively share its happy Effects. And therefore, such good Words, as the Communicant may afterwards use for himself, when he comes to partake of the Bread and Wine. *Pl. Acc.* Second Edit. p. 11,—13, and 33, compared with p. 117. 79. 120. &c.

^b *Plain Account*, Propof. viii. p. 23, 24. particularly p. 28. 54. 103. &c.

Or, if that be not sufficiently plain, take it in the Words following: It is not that the *Bread* which is *broken*, is the *actual human Body*, h. e. *the Flesh and Bones* of our LORD; or that *the Wine*, which is *poured out*, is the *actual Blood*, or animal Life of CHRIST, shed upon the Cross; or, that *the partaking* of the Elements *gives Being* to any one spiritual Blessing: But, that the Institution itself is a *Memorial*; and that its *true Use* is to give us an *intellectual View* of the *Person and Undertakings* of our LORD. It is to call up to our *Remembrance*, that there was such a Person as *Jesus*; that He *did suffer* upon the Cross; and that such and such *Benefits*, were either *deposited* with Him, or *purchased* by Him.

THIS, if I do not mistake the Argument, is one of the *principal* things, which the Author of the *plain Account* undertakes to contend for; and, in which, I apprehend, He is supposed to depart so much from the *popular State* of the Doctrine. In this Particular, therefore, He insists upon it, that *the Institution* is always to be considered as a *strict Memorial* of what is *past and absent*; and not as an Exhibition of the *natural Body and Blood* of CHRIST; nor of the *real Sacrifice of a present Body*^a.

THE Reason, I imagine, which obliged our Author to give into this *precise Explication*, or to guard himself in this particular manner, was, not only that he might make head against the

^a *Plain Account, &c. p. 31.*

popish Doctrine of Transubstantiation, which he has effectually done in *this Treatise*^b; but also, that he might inform others, Writers of the *protestant* Class, who had allowed themselves in *such Modes* of Expression, as, if *intelligible*, must have a Tendency to give us *very wrong Ideas* on the Subject. For tho' it should be allowed, that the Doctrine of *Transubstantiation* is plainly too gross for the Divines of the *Reformation*; yet, I do not know, whether they can wholly clear themselves from having used *certain Expressions* on this Head, which border very much upon, if they do not come quite up to, the *Lutheran* Notion of *Consubstantiality*. They call it, indeed, a *spiritual Presence*; but, nevertheless, represent it in such a *particular*, and *extraordinary Manner*, as would, at least, tempt one to suspect, that they really designed an *actual*, or *bodily Presence*, subsisting in, or *with the Elements*.

I WOULD, by no means carry the Remonstrance too far. But, if something like this be not concealed under the Terms made use of by *some* on the Occasion; I am ready to question, as I said above, whether the Account be *intelligible*, or not. I very well remember, my having had *private Exceptions* to those Forms of Expression, some Years since.

THE real Truth then, as I have been ready to think in the case, is evidently this: Name-

^a *Plain Account*, p. 18. 24. &c.

ly, That what we enjoy of this *divine Presence* in the *Communion*, is the very *same* with the *Presence* of GOD, or that of CHRIST, promised to, and attending, *all the Institutions* of his House. *Prayer* and *preaching*, *reading the holy Scripture*, and *singing of Psalms*, are nothing in themselves; unless CHRIST, the great *Master of Assemblies*^a, be with them. Let not that therefore, as the *Plain Account* speaks, which is *common to all* the *Institutions* of *divine Grace*, be *restrained to one*; or be magnified as something *greatly superior* to, if not *different in kind*, from what is to be met with, in an Attendance on all the *Services* of the Church. The *Figures*, indeed, in the *Supper*, are more *lively*; the *Symbols* more *striking* to the natural Eye; but the *Efficacy* does not consist in them, but the *Blessing* of the ALMIGHTY, leading thro' *these Memorials* to the Object designed. And the case is the same, thro' the whole Circle of religious Duties. The Supposition therefore, of the Reserve of any *peculiar, extraordinary Presence* to the Observance of *this particular Rite*, is intirely *groundless*: It being evident, to a Demonstration, that it is promised with *equal Intimacy* to all of *divine Original*; as the *Plain Account* justly observes^b.

NOT but it is also with a View of this kind, I mean, to guard still more effectually against this Notion of an *extraordinary Presence* in the

^a Eccl. xii. 11.

^b *Plain Account*, &c. p. 160. compared with p. 167.

Supper ; that our Author (as we just now remarked) has been so very careful in acquainting his Readers, that *the Elements* are barely *external Signs* of the *Body* and *Blood* of CHRIST : That their whole Intention is to *put us in mind* of his Person and Undertakings ; and therefore, that we do not *directly*, or *immediately*, deal with CHRIST ; but with his *Idea*, or *Memorial*, as contained in and conveyed to us by *those Elements* ^a.

AND that this is, indeed, the *true Representation* of the Fact, appears very evident to me from the following Considerations :

FIRST, The *express Words* of our LORD in the Institution of the Supper itself ; where he enjoins the Observance of the present Rite on his Followers with *this direct View*, as a *Memorial* of himself : saying, *This do, in Remembrance of ME* ^b. The *Substance* of the Institution is, their making use of the Elements of *Bread* and *Wine*, as they had seen him use them : And the *true Form* or *Manner*, in which they were to use them, as well as their *End* and *Design* in using them, was this, namely, in *Remembrance* of HIM. If CHRIST therefore (as the *Plain Account* argues) who best knew his own Intention in the Establishment of *this Rite*, assures us, that it is to be observed in *Remembrance* of HIM ; that *Remembrance* including every *proper Disposition* of Mind, it follows

^a *Plain Account, passim.*

^b Luke xxiii. 19.

of Necessity, that, when it is so observed, *the End* of the Institution is fully answered^a. Again.

SECONDLY, I am farther confirmed in the present Opinion, because St. *Paul*, treating on this Subject, brings the whole of it to the *same Issue*; when he tells us, that the Design of the *Supper*, is to *shew forth the Lord's Death till he come*^b. That is, as *the plain Account* expresses it, *till he shall come again to Judgment*^c, or *return in Glory*^d. The Death of CHRIST therefore, is *one thing*; a Transaction long since *past*: But the Reason, why Christians are enjoined the Observance of *the Supper*, is, that, by making this particular use of *Bread and Wine*, in the manner their Master had done, they might perpetuate *his Memory* thro' the several Ages of the Church. It being certain, that the *breaking the Bread*, and the *pouring out the Wine*, is a clear and strong *Representation* of those his extreme Sufferings^e: In so much, that, to borrow St. *Paul's* Phrase, we may even, upon this Account say, that JESUS CHRIST is herein *evidently set forth*, as *crucified among us*^f. The Consequences of which is, that the *Elements*, when properly used, cannot but revive the *Memory* of CHRIST *crucified*, and keep his *Idea* warm on the Hearts of his Followers. By these Actions we *tell forth* (or keep up the

^a Preface, p. 7, 8. and Propositions II. III. IV. p. 3. 4. with Propof. IX. p. 29. &c.

^b 1 Cor. xi. 26.

^c Page 16.

^d Page 62.

^e Ibid. p. 113.

^f 1 Gal. iii. 1.

Remembrance of) his Death, *till he come*^a. Once more,

THIRDLY, That *Deficiency* in the Observance of this Institution, which brings Persons under *Guilt*, and exposes them to *Self-condemnation*^b, is the *Reverse* to what we have been now contending for ; and therefore proves, beyond Contradiction, that the present Representation is just.

Now it was charged on some of the *Corinthian* Christians, that, when they met for the Celebration of *the Supper*, and actually partook of the *Bread* and *Wine*, they did not *discern the LORD's Body*; by this means *eating and drinking their own Condemnation*^c; their Hearts bearing witness against them, that they partook *unworthily* : Because they did not apply to *the End* of the Institution, or make use of the Elements as the *Memorials* of CHRIST. The matter in Fact was (as the *Plain Account* represents at large) That they were so far from *discerning the LORD's Body*, in partaking of the *Bread* and *Wine* ; that they *eat and drank at random* ; merely as at a *common Meal* : Thereby making no *Difference* (as the Word signifies) between the *Bread* and *Wine*, appropriate to the Service of the *Supper*, and therefore plainly *Memorials* of CHRIST ; and such *Bread* and *Wine*, as they might use in a *temporal way*, at an ordinary Entertainment^d.

^a *Pl. Acc.* p. 25, and 62.

^b *Ibid.* p. 67, and 112.

^c 1 *Cor.* xi. 29.

^d *Pl. Acc.* p. 67, and 77.

PLAIN ACCOUNT, &c. II

WHEREFORE, as this was their *Crime*, and they herein departed from *the End* of the Institution, so to *discern the LORD's Body*, which means, to remember that the *Bread and Wine* here used are *Memorials* of the *Person and Passion* of CHRIST; or that *the Elements* are immediately *set apart* to this *particular Use*, and to receive them under *that Character*, or with *that View*: Thus to *difference the Bread and Wine*, and by this means *discern the LORD's Body*, must be the *precise Act*, in which we may be said to come up to what is required, both in *the Words* of the Institution, and by *St. Paul's Comment* upon them.

IN fine, this one Consideration, arising from what has been now said, is sufficient to determine *the Nature* of the intire Process in the Sacrament of the LORD's *Supper*: Namely, That as *the whole* is to be done in REMEMBRANCE of CHRIST; so *the whole* is to be done in Remembrance of ALL that relates to CHRIST. The *Nature* of the Act on the *whole Subject*, determines the *Nature* of the Act in every *particular* relative to that *whole Subject*: Whether we regard the *private Constitution* of his Person, or the *various Blessings* deposited in his Hands^a.

IT is in vain therefore, to talk of offering a *real Sacrifice*; or of the *actual Participation* of such Sacrifice; or even of the *Benefits*^b which result from it, whether in their *Substance*

^a *Pl. Acc.* p. 152.

^b *Ibid.* p. 143. 147. 153. and 159.

or *primary Communication*. It cannot be a *real Sacrifice*, now offered; because CHRIST has already *once suffered*, without the Gates of *Jerusalem*^a. It cannot be an *actual Participation* of that Sacrifice, because CHRIST in His natural Body and Blood, is now *absent*. Nor can it be the Participation of its *Benefits* in *Substance*, because those (together with the *Provision* of this Sacrifice) were all laid up for the Church in the *Covenant of Grace*^b. Nor in their *primary Communication*, because that took Place with every true Christian, when he *first* believed in, or received the LORD JESUS CHRIST.

Is it then ask'd, What is the *Nature* and *End* of the present Institution? The Answer in few Words is: It is intirely a *Memorial* of CHRIST in His Person, and CHRIST in His *Benefits*. What we deal with is solely the *Images*; the beneficent *Effects*, and *renewed Application* of these Things; and not with the Things themselves, *corporally* or *materially* present.

AND it is directly in this Manner, that our own *Catechism* resolves the Question, when it says, that the Sacrament of the LORD's Supper was ordained "for the *continual Remembrance* " of the Sacrifice of the Death of CHRIST, " and of the Benefits which we receive there- " by." Not with a Design to *repeat* that Sa- crifice, or to give *renewed Existence* to those Be-

^a Heb. ix. 26. and xiii. 12. *Pl. Ac.* p. 54.

^b 2 Sam. xxiii. 5. Eph. i. 3.

nefits; but purely as the *Memorials* of the one, and of the other^a.

THIS then is that State of the Case, which, as we have already hinted, the *Plain Account* is not only very *express* in asserting, but very *full* and *clear* in demonstrating^b. And, indeed, the Principle itself is so *obvious*, that it is very surprizing, it should meet with any *Objection*, where it has been once proposed.

IT is, indeed, true, and to prevent *Exceptions* on the Head, may be observed: That beside those *Benefits* mentioned above (which are, in short, both the *Foundation* and *Principle* of the Divine Life in its whole Compass) the very *Dispositions*, necessary to constitute that Act of *Remembrance*, which is required to the *worthy* Participation of the *Supper*; may be called *Benefits*. And that, for as much as *these* make Part of the *Remembrance* truly qualified; so they have a Right to be considered as *Benefits arising from*, or *connected with* a due Celebration. Yet it should be remembered, that they are such only, as are *common* Attendants on *all* the Institutions of divine Grace; and by no Means *peculiar* to the Ordinance of the *Supper*: tho' it should even be allowed, that they are *Benefits* of that Nature and Importance, as to be quite necessary, both to *sweeten* the present Institution, and to *influence* our whole future Conduct^c. For the Truth, in Fact, is, that the

^a See particularly the *Plain Account*, p. 147.

^b See Proposition VIII. and throughout.

^c *Pl. Ac.* p. 159.

Benefits of *this Class*, or what we call by that Name, are neither more nor less, than the Action of *Faith* on the *Benefits* mentioned above. And it is exactly the same State of Things, which the *Plain Account* gives us, where it says, that *this Remembrance is founded in Faith*^a. Wherefore, where *no Faith* is, *this Remembrance* cannot take Place. But if they thus mutually involve each other, it is then easy to see, that these very *Dispositions*, as they enter the Essence of *that Remembrance*, which is founded in *Faith*; are likewise the Christian's *Possession*, with Respect to their *Principles* or *Root*; as being included in *his Union* to CHRIST, in *Quality* of his *Head*; and in his having a *Portion* of that SPIRIT, which the FATHER has poured upon Him *without Measure*^b.

AND thus, I apprehend, our *Catechism* is to be understood, when it speaks of these *two Benefits*, as the Consequence of our partaking of the LORD'S Supper: namely, *the strengthening and refreshing of our Souls by the Body and Blood of CHRIST*. For, upon what other Principle, can they be supposed to take Place, but that they stand *connected with*, or naturally *arise from* our *Remembrance* of CHRIST, under *these Dispositions*? Since by this Means, on the one hand, our *Faith* in the Evidences of Christianity is *confirmed*; and, on the other, the *Doctrine* of CHRIST, as peculiarly interested

^a *Pl. Ac.* p. 104.

^b John iii. 24.

in *His Person* and *Sacrifice*, becomes *Spiritual Food* to our Souls^a.

WHEREFORE, all that can properly be attributed to this Action of *Faith* (for our *Remembrance*, you observe, is *founded in it*) is, that by this Means, or under this Influence, we are led to *contemplate* the Nature of our spiritual Privileges; to *review* our Property in them, and enter into a *juster Acquaintance* with their Usefulness to us. In Consequence of which it happens, as the *Scripture* speaks, that we *are filled with Peace and Joy in believing*^b: or, in other Words, with every *Sentiment* and *Affection* worthy the true Christian. From whence the *Practice* of universal Righteousness necessarily follows, not only because the *Faith* of the Gospel is one Branch of *moral Rectitude*^c; but also because it is the Principle, that qualifies for the whole System of *practical Godliness*, and only conducts thro' it in a Manner *acceptable* to the Divine Majesty^d.

ONE Word farther on this Head (because much depends on our being rightly informed in this Part of the Controversy) and I have done with it. Is it not then clear from what has been now said, that the Person *qualified* to communicate in the *Supper*, hath real Interest in CHRIST, as Head of the Church; in the *Promises* of the *New Covenant*; and in what Holy Scripture calls, the *New Birth* or *Regeneration*^e? Tell me then, what are the *actual*

^a See *Pl. Ac.* p. 162.

^b Rom. xv. 13

^c Matth. xxiii. 23.

^d Heb. xi. 6.

^e See *Pl. Ac.* p. 148, &c.

Benefits, that the Christian has to receive? Which of them is it, that he does not already possess? And therefore, whether it be not, as the *Plain Account* argues, *the Remembrance of these Benefits only*, that the Communicant is *actually* concerned with; and not *the Benefits themselves*: whether in their *corporal Presence*, with Respect to our SAVIOUR; or their *original Preparation*, in Reference to the *Covenant of Grace*; or *the Production of a Divine Nature* in regard to what is called *proper Dispositions*? Whether it be not the *Remembrance of a Divine Constitution* set up; *the Remembrance of spiritual Blessings* deposited; *the Remembrance of a proper Mean* opened for their Conveyance; and an *actual Rejoicing* in the present Sense of our Property in CHRIST, and the Benefits of *His Passion*? Which Rejoicing is *one Word*, here put for the Exercise of *every proper Disposition*, included, indeed, in the Word *Remember*, truly understood; tho', it may be, not so intirely the Production of the *bare Act of Participation* [which is exceeding *short* when detached from those Parts of *Our Office*, which precede that Act: I say, perhaps, not so intirely the Production of the *bare Act of Participation*] as, possibly, the Effect of the *Prayers, Confessions, and Exhortations* accompanying this Rite; which open a large Field for Christian Reflection: in which Case, we shall be inclined to look upon *these Dispositions*, as wrought by the *common Service* of the Church, rather than by *this one precise Act of Participation*.

And herein, I imagine, we have likewise the Concurrence of the *Plain Account*, as it is acknowledged but *one Mean* only among several other^a. And yet, what has been now said notwithstanding, as it will hereafter appear, that the *Communion* is not wanting in *Benefits* of her own (by *Review*, or *Remembrance*) so there is no pretending to say, what Compass of Thought, or what Turn of Mind may either attend upon, or succeed the *actual Participation* of the Elements^b; tho' we should, at the same Time, allow the *other Parts* of the Service the Honour of a *preparatory Influence*.

It being then very certain, from what has been here suggested, that the *formal Act*, incumbent on Persons in the Celebration of the *Supper*, is that of *Remembrance*; and that the *Object*, on which that Act terminates, is no other than our blessed SAVIOUR; we are by this means led to a Contemplation of that glorious Character. Wherefore,

Of the Object, our blessed LORD.

AND here our first Concern is with the *Person* of CHRIST; *Who*, or *What* He is. Upon which Head the *Scriptures* furnish us with the following Representations: Namely, that he is *emphatically* the WORD; that Person, who was *in the Beginning with God*, and who *was God*^c. He is also declared to

^a *Pl. Ac.* p. 147, 156, and 159.
compared with p. 122, &c.

^b See *Pl. Ac.* p. 106

^c John i. 1.

be the SON of GOD ^a; His *only begotten Son* ^b, His *dear SON* ^c, &c. IMMANUEL, likewise, which signifies GOD *with us*, is another of His *Scriptural Characters* ^d; giving us a View of an *Incarnate GOD*, or, that *great Mystery* of our Religion, GOD *manifest in the Flesh* ^e. But as ample a Description of our SAVIOUR's *personal Dignity*, as we any where meet with, is that by the Prophet *Isaiah*; where he tells us, that His Name is *Wonderful, Counsellor, The mighty GOD, The everlasting Father, The Prince of Peace* ^f.

SOME of these Characters, indeed, if not ALL of them, may, *in Part*, be descriptive of, or involve, HIS OFFICE; which is the next Thing, that demands our Attention. For having made ourselves acquainted with His *Person*, it is proper we should now consider, in what Manner he is *charged*: I mean, the *Offices*, with which He stands invested; and the *Furniture* He possesses for the Management of them. In the general therefore, He is to be considered, as the ONE MEDIATOR *between GOD and Men* ^g. And as sustaining for the Execution of that extensive Character, the Offices of *Prophet, Priest, and King*. What their several Contents are, or the Manner in which they *have been*, or *may be* still employed for our *Benefit*, we shall see hereafter.

^a John x. 36.

^d Matth. i. 23.

^g 1 Tim. ii. 5.

^b Ibid. iii. 16.

^e 1 Tim. iii. 16.

^c Col. i. 13.

^f Isa. ix. 6.

HOWEVER, to complete what concerns this general View of the *Object*, it is proper we should know, from what *Principle* or *Motive* our blessed SAVIOUR undertook the above *Offices*, and the difficult Service laid up in them. And this was no other, than the Motion of his own *free Good-will*. He entered into the Whole of it *voluntarily*^a. Hence it is, that *Holy Scripture* so frequently resolves the Complement of *His Undertakings*, and therefore every Thing that concerns *our Salvation*, into the *Love, Grace, or Benevolence* of CHRIST. Witness St. *Paul's* Testimony in the Case for himself, when he says, speaking of the *Son of God*; *who LOVED me, and gave Himself for me*^b. And, as tho' that Description were too *faint* and *languid*, he heightens it in another Place, by saying, *The Grace of our LORD was exceeding abundant*; meaning in his own *Conversion*. And not only so, but he appeals to all the Christians at *Corinth*, as Witnesses to the same Truth, in those remarkable Words: *Ye know the Grace of our LORD JESUS CHRIST*^c, &c. And with this comports the *Doxology* of the whole Church, as it stands on Record in the *Revelation*: *Unto Him that LOVED us, and washed us from our Sins in his own Blood*^d.

HERE then, in order to let us see the *intire Object* of the present Act of *Remembrance*, we have to do, not only with the *Person* of CHRIST

^a See *Pl. Ac.* p. 53, 54, and 168.

^b *Gal.* ii. 20.

^c 2 *Cor.* viii. 9.

^d *Ch.* i. 5. Thus the *Plain Account*, p. 168.

in his *private Nature*, as He, who *thought it no Robbery to be equal with God*^a: but also with the *Offices* He bore, and the *arduous Task* He charged Himself with on our Account. Which led Him to *empty Himself of His original Glory*; to *take upon Him the Form of a Servant*, and to *become obedient in all Things, even to the Death of the Cross*^b. Nor do we stop here, I mean in the Contemplation of those Matters only, which were necessary to render Him a *fit Inhabitant of Clay*, and which befell Him, while He *tabernacled* among us below; but enlarging our Views, we likewise include the whole Circle of His *mediatorial Undertakings*, as it comprehends the great Things, He is still carrying on for us now He is in Heaven; an *Advocate at the FATHER's Right Hand*: and also whatsoever he is farther engaged to execute to complete the Salvation of the Church; adding, in the last Place, as a Circumstance highly endearing, that Principle of *divine Benevolence*, from which he acted thro' the whole of this Affair: being under *no Constraint*, from first to last, from *without Himself*; but acting *freely and voluntarily*, in clothing himself with a *Body*; in going up and down *doing Good*; in *healing Diseases*, and *working Miracles*; in *Prayer*, and *preaching*; in *obeying*, and *dying*: agreeably to his own Declarations, as refer'd to in the Margin^c.

^a Phil. ii. 6. ^b Ibid.
 Luke xii. 50. John x. 18.

^c Heb. ix. 7, 9. John iv. 34.

PLAIN ACCOUNT, &c. 21

BUT if the *Person*, with whom we are concerned, as the *Object* of our *Remembrance* in the Celebration of the *Supper*, be thus divinely glorious in his own *Nature*; if his *Mediatorial* Character be thus superlatively excellent; if the *Acts* He performs in the Discharge of that Function, be so extensively beneficial; and, lastly, if the *Spring*, from whence the Whole of this Process takes its Rise, be so extremely benevolent and gracious; it naturally follows, that the Communicant cannot deal with such an *Object* as this, and have a clear View of all the Endearments that surround Him; but he must be led to enquire, What are the *Returns* due to Him for this difficult and important Service?

HERE, therefore, the Author of the *Plain Account* lets us know the *Qualifications* that are to attend the *Commemoration* of our LORD in the *Supper*. For he contends, that CHRIST is not only to be *remembered*; meaning, that there is not only to be a *bare Recollection* of Him, as a Person who did exist, &c. which is the *first* and *common* Sense of the Word *Remember*: but that He is to have some *Weight* and *Influence* with the Communicant; That he is to be *impress'd* with His Character; and therefore is to *attend with the Seriousness of a truly Christian Mind*^a; or with all those *Dispositions* which are proper to the Nature of the Solemnity. Wherefore our next Business will be to give some Account

^a Pag. 114.

Of the proper DISPOSITIONS, or
AFFECTIONS.

IN judging of which, the *precise Qualifications* insisted on by the *Plain Account*, will be of infinite Service. For if they are to be *Affections* strictly suited to the *Nature* of that Institution, which is designed as a *Memorial* in honour to our blessed SAVIOUR^a; it is very evident that, to answer this Character, they must be such, as, besides their being adapted to the *Quality* and *Circumstances* of the Object to be remembered, may likewise correspond with the *Perfection* and *Variety* of the Benefits derived from His *Person* and *Undertakings*. In fine, they must be such, as comport with, and enter the Constitution of the Word *Remember*; and are founded in the *very Nature* of this Operation of the Mind. And therefore, being inseparable from the *Act itself*, in its precise Application to such an Object; must attend the Communicant, *more or less*, in his Use of the *Bread* and *Wine*, if they be indeed received as a *solemn Memorial* of CHRIST. Nor so only, but suffer me to ask: Whether the *whole Service* ought not to be performed under *this Influence*?

Now it is in the Examination of *this Part* of the Subject, in Conjunction with the *Object*, on which it terminates (for what is the *Act* with-

^a *Pl. Ac.* p. 38. and *Propos.* xi. p. 58.

out the *Object*?) that I shall have an Opportunity of looking more accurately into the *Nature* and *End* of the SACRAMENT; and likewise of the *Benefits*, which are annexed to a *religious Use* of this Rite. The Consequence of which will be, that, by this Means also, I shall have it in my Power, to do Justice to the *Plain Account*; there being too much Reason to suspect, that the Attacks upon it have been principally made from one or other of *these Points*, if not from them both. The Reader will therefore indulge me the *necessary Inlargement*.

LET us see then, more particularly, what the Amount of *these proper Dispositions* may be. Wherefore I observe,

FIRST, That one Qualification necessary in the Case is, that they be *serious* and *affectionate*. The *former* of these is a Character expressly mentioned by the Author of the *Plain Account*; and the *latter* I have subjoined, as a necessary Appendage. For if the *Object* of my Reflections be of that Kind, as to merit an Attention *religiously serious*; it will, doubtless, be such also as to challenge a Degree of *real Affection*. Love will naturally rise for that Object, which, in Consequence of its being *truly amiable* in itself, I judge deserving my *closest* and *most deliberate* Thoughts. And that our SAVIOUR has a proper Demand of this Kind on His Followers, is from hence evident: That when we have beheld Him with the *most passionate Regard*, we have only made a Return of *His own Love*. For, *if we love Him*, it is, as St. John

speaks, *because He first loved us*^a. This merits the *closest* Reflection, the *most serious* Contemplation, because no Reason can be assigned for it, but *the good Pleasure of His Goodness*^b. And if *His Love* is not only thus *free*, but has engaged Him to *undertake* in our Favour; certainly, He has a reasonable Claim to a *chief Place* in our Hearts; to a Share in our *warmest Affections*! But I add,

SECONDLY, That a *profound Esteem* and *high Veneration* for CHRIST, is another of those *Dispositions*, which very well become the present Solemnity. Now this Passion necessarily arises from the *Grandeur* of our SAVIOUR'S Person, or the *Dignity* of his Character, as the SON of GOD; humbling Himself to take a *Body* of the *Virgin*, that He might have where-with, among other Designs, to offer Himself a *Sacrifice for our Sins*^c. What an *exalted Esteem* must this give the Christian for the *Person* of our SAVIOUR? What *adoring Sentiments* must it kindle in his Breast, when partaking in the *Supper*?

WHEREFORE *Seriousness*, implying a *general* Temper of Mind suitable to the Occasion; but particularly *Love* and *Veneration*, as the Result of our SAVIOUR'S *Dignity*, on the one Hand, and His *Compassion* on the other; are *Dispositions* absolutely requisite to a proper Celebration of the *Supper*. And to convince the

^a 1 John iv. 19.
and x. 5. 12.

^b 2 Thes. i. 11.

^c Heb. viii. 3.

Reader, that these are Ideas founded in the *Scriptural Use* of the Word; I need only turn him to a Passage or two. Of which the first may be that of *David* the devout Psalmist of *Israel*, where he makes it his Request to the Almighty, that He would REMEMBER *all the Offerings, and accept the Burnt Sacrifice of His Church*^a. Where by *remember*, he means, that the Almighty would pay a *gracious Regard* to their Services, and treat them in such Sort, as might bespeak His *Approbation* and *Esteem*. The other Instance may be that of the *Jews* at *Babylon*, where they imprecate the *worst of Evils* upon themselves, if they did not behave towards *Jerusalem* in a Manner suited to her then captive State, saying; *If I forget thee, O Jerusalem, let my Right Hand forget her Cunning. If I do not REMEMBER thee, let my Tongue cleave to the Roof of my Mouth*^b. Meaning, if they did not think of her with every *Affection*, that her broken Circumstances then challenged. For the Word *Remember* includes every *Disposition* proper to the State of the Object on which it acts, whether *prosperous* or *adverse*^c. And therefore among the rest, those now mentioned; namely, Sentiments of *Value* and *Esteem*, of *Love* and *Veneration*. And with this the *Plain Account* evidently concurs, when it speaks, in those general Terms, of a *suitable, and worthy Frame* of Mind^d.

^a Ps. xx. 3.^b Ibid. cxxxvi. 5, 6.^c Heb. xiii. 3, 7.^d P. 72, 74, &c.

THIRDLY, *Admiration* and *Joy* is another Branch of those *Affections* which very well become the *pious Communicant*. Thus again, the Word is used by the Royal Prophet; *Remember His marvellous Works that He hath done, His Wonders and the Judgments of His Mouth*^a. He intends, that it was the Business of the Church to *admire* and *extol* them. That the Benefits themselves ought to be the Object of their *Joy*, and that the Author of them should be mentioned with *Admiration* and *Praise*.

AND with respect to the *Supper*, it certainly presents us with such Materials, as are properly qualified to excite a Disposition of this Kind in the *pious Communicant*. For having the *Memorials* of CHRIST in His *Person* and *Sacrifice* evidently before our Eyes, every thing that is wonderful in the *Mediatorial* System, opens upon us with the greatest Advantage. So that, while those Objects alone captivate our Thoughts, which are either *most glorious* in themselves, or *most beneficial* in their Effects; it is no Wonder, we should be all *Admiration* and *Extasy* in the delightful Prospect. Again,

FOURTHLY, *Gratitude* and *Thankfulness* are other Ideas, which enter this Word *Remember*, as applicable to CHRIST in the *Supper*. For which Reason the *Communion* is justly called the *Eucharist*, or Office of *Thanksgiving*. Now a *Disposition* of this Kind naturally takes Place, whatever Part of our SAVIOUR'S Character, or

^a 1 Chron. xvi. 12.

whatever Branch of His Undertakings, presents to Consideration. For as He is Himself a Constitution of amazing *Wisdom, Goodness, and Power* ; so His Undertakings are pregnant with every Thing relative to our *present and everlasting* Felicity. It is therefore impossible, that an Object so circumstanced should come into View (and how should it be otherwise with such *Memorials* before us?) and not awaken in the true Christian, all that is *ingenuous and grateful*. It is intirely on this Foot, that the *Plain Account* puts the Affair, whether we consider the *Love of GOD* in the Gift of His SON^a, or the various *Benefits*, that arise from His *Obedience and Passion*^b.

AND that the Word has *this Signification*, together with those suggested above, is evident from that Passage: *In Death there is no Remembrance of Thee*^c. That is, there is *no grateful Recollection* of Thy Favours: no making any *thankful Returns* for them. In that Situation we cannot *celebrate thy Praise*, nor *propagate the Glories* of thy Name to others. But then,

LASTLY, *Affiance or Trust* enter the Composition, and attend the Exercise of this Act, if rightly performed. The Reason of which is, that we cannot contemplate the Lustre of our SAVIOUR'S *Character*, and the Extent of His *Qualifications*, as MEDIATOR ; but we must

^a Page 107. 112. ^b P. 105, 106, and 123. See also on the Word *Eucharist*, p. 185. ^c Pf. vi. 5.

believe,

believe, that He is every way equal to the Necessities of our Souls : and therefore, of course, repose the *last Confidence* in Him. We likewise meet with this Application of the Word in the *Psalms*: Some trust in Chariots, and some in Horses; but we will remember the Name of the LORD our GOD^a: meaning, that the Almighty alone should be the Object of their Dependance, in Opposition to the *vain Confidence*, that others placed in an *Arm of Flesh*. Agreeably to which, Solomon says, *The Name of the LORD is a strong Tower, the Righteous runneth into it; and is safe^b.*

THESE then are the *Dispositions* or *Affections* towards CHRIST, which are necessary to constitute our *Remembrance* of Him in the present Rite, a *serious^c*, and *honest^d*, a *religious*, and *thankful^e* Commemoration. And that it be such, the Author of the *Plain Account* punctually requires. But of this more fully in a subsequent Page.

NOT but there are *other Dispositions*, which terminate *more directly* on the Christian, or affect him *more immediately*. Such are those of *Humility* and *Self-abasement^f*, from a Consciousness of *personal Guilt*, and a View of CHRIST as *suffering for Sin*; the greatest *Abhorrence* of every Instance of Iniquity, and the most pious *Resolutions* in Favour of Virtue. He is a *Transgressor*, and therefore he cannot but abhor

^a Ps. xx. 7.^b Prov. xviii. 10.^c *Propos.* xii. p. 71.^d P. 73, 75.^e P. 51.^f Ezek. xxxvi. 31.

himself, and *repent in Dust and Ashes*^a. JE-
sus is the Person, who was *delivered for our*
Offences^b; *the Just for the Unjust*^c. And
therefore *Sin* must be the *Aversion* of his Soul^d.
He died *to redeem us from all Iniquity, and to*
purify to Himself a peculiar People, zealous of
good Works^e: and therefore he cannot but be
ambitious of *putting off the Old Man, which is*
corrupt; and *putting on the New Man, which,*
after God, is created in Righteousness and true
Holiness^f. These are *Sentiments*, which very
well become the Christian in his Attendance
on the *Table*; and are *such*, as may justly be
admitted among the Number of those, which
are *proper or suitable* to the Occasion^g; being,
in Fact, included in the *general Notation* of the
Word *Remember*, as it intends the Exercise of
every Affection proper to the Circumstances of
its Object.

IF there be any Thing yet wanting necessary
to complete this Branch of the Argument, it is
only to observe: That, when these *several Af-*
fections, arising from the *Spring*, and operat-
ing in the *Manner* here mentioned, are put to-
gether; it evidently proves, that a *Remembrance*
thus qualified, is no other than an Act of *divine*
Faith. Because what the Communicants are
now engaged in, is intirely in Obedience to
CHRIST, as LORD and *Law-giver* in His

^a Job xlii. 6.

^b Rom. iv. 25.

^c 1 Pet. iii. 18.

^d Hosea xiv. 8.

^e Tit. ii. 14.

^f Eph. iv. 22, 24.

^g See *Pl. Ac. Prop.* xvii. p. 104, &c.

Church. And is observed by them from a full Conviction, that our SAVIOUR has not only *Authority sufficient*, to appoint this Institution; but that He possesses the *necessary Fulness*^a, to support it with *Honour* to Himself and Advantage to His Followers. And with this the *Plain Account* intirely agrees, when it tells us, That *we cannot remember CHRIST and His Love* as Christians, *without Faith in Him*^b. And again, as was observed before, that *Faith in CHRIST* is the Ground of *this Remembrance*^c. Agreeably with which, it is said in another Place, speaking of the Communicants, That, “*the Nature of the Thing* [i. e. their eating *Bread* and drinking *Wine* in Memory of *CHRIST*] supposes them *faithful* [that is, *Believers* in *JESUS CHRIST*] *before they are* capable of *this Remembrance of Him*, as *their Master*^d,”

An Objection.

IF it be said, that the Author of the *Plain Account* has not descended to this *explicit* Description of the *Person* of the *Mediator*; nor given us a *particular* Detail of the *several Affections*, that are to be employed in the Celebration of the *Supper*: — It is readily allowed. The Reason of which, I suppose, might be,

^a Eph. iv. 13. Col. i. 19. ^b Page 107. ^c P. 104.

^d P. 148. See also to the same Purport, p. 103.

his Design of *Brevity*. Not but there are a *Variety* of Characters in the *Plain Account*, that occur on *both these Heads*.

PARTICULARLY, with respect to the *Person* of our LORD: there are not only the Instances above, where he calls HIM the Son of GOD^a; and the blessed SON of GOD^b: which, I apprehend, may imply His *Nature*, as well as His *Office*: but in other Places, he speaks of HIM, as our *Lord*, and consequently, *Law-giver*; as our *Master* and *Head*^c; as a *Teacher* sent from God^d; as the *High-Priest* of our Profession; as the *Sacrificer*, and the *Sacrifice* itself^e.

So, with respect to the *Affections*, that are to fill the Breast of the *pious Communicant*: It will appear, that He is neither *obscure*, nor *sparing* on this Subject; not only from what has been already quoted, but by his calling them so frequently *proper Dispositions*, and *Dispositions worthy of*, and *consistent with the Supper*. And again, from his insisting on a *proper Temper* and *Deportment*; such in particular as are worthy the *true Christian*, and suitable to the good and *serious End* the *Supper* is designed for. So where he speaks of the *Nature* of this *Remembrance*, he terms it a *serious*, a *sincere*, a *religious*, and *thankful Remembrance*. Which are all so many Instances of these *proper Dispositions*^f. Again, he calls the Action itself, a *reli-*

^a Page 122, 123. ^b P. 130. ^c *Pl. Ac.* passim. ^d *Ibid.* Page 181, compared with p. 168. ^e P. 54, 97.
^f P. 73.

gious and holy Rite; and a religious Duty: Things where Conscience is concerned. And says, that it is to be done honestly and with Christian Affections; with a sincere, untainted, and honest Heart: and that we are to eat with a Christian Frame of Mind^a.

THIS, I think, is saying as much as can be desired. Because, in my Opinion, it is saying in a few, comprehensive Words, all that can be said by the most diffuse Discourse on the Subject. This Representation, short as it is, comprehends, at once, *all the Affections*, that can enter the Breast of a Christian in the Discharge of *one* of the greatest Institutions of the *New Testament Church*. The Reason for which is, that it is necessary to *such a Frame of Mind*, and the Exercise of *such Dispositions*, I mean those characterized by the *Plain Account*; that the Communicant be particularly acquainted with the *Dignity* of the REDEEMER'S Person; *the Capacity* He stands in; *the glorious Operations* He has performed; and the *singular Benefits*, which arise from the whole of His Undertakings. These, and these only, are the Particulars, that can give Rise to, and regulate a System of such *pious Affections and Dispositions*.

BUT if what has been last said, as being *Affertions* only, do not prove satisfactory; let the Reason of the Thing speak for itself. In which Case I would desire the Objector to an-

^a See *Propos.* xi. — xvi. p. 58, — 92, and 94i

swer me the following Questions: Can I *remember* a Person in this *sincere* and *devout* Manner, without a particular Value for him, arising from my Acquaintance with his Constitution and Character? I must have known him, otherwise I cannot *remember* him. And if he be a Person of no *Weight* or *Dignity*, where is the Reason for his challenging the Honour of a *serious* and *deliberate* Reflection? What is it that intitles him to this *Remembrance*, or makes him *worthy* of it, unless he share some *important Benefits*, or stand in some *peculiar endearing Relations*? Where is there Room for a *religious Remembrance* of him, if I have no Ground to suppose him intitled to my *Trust* and *Dependance*, my *Adoration* and *Praise*? Or how comes he to demand a *thankful Remembrance* from me, if, with the Supposition of his having *Favours* to dispense, it has happened, however, that I never received any at his Hands? Where is the Reason for my *remembering* him with *Love*, if, besides his possessing the most *amiable Qualities* himself, he has not endeared himself to me, by some Instances of *Favour* or *Goodness*, already vouchsafed? Or what is the Plea, for *remembering* him with *Esteem*, *Admiration*, or *Joy*; if he be neither *valuable* in his own Person, nor have any Thing *valuable* to *communicate*? And so as to *the rest*, carry the Remonstrance never so far. Is it not then abundantly plain, that all the different Ingredients

^a Pl. Ac. p. 105.

mentioned above, are quite necessary to give Being to this Act of *Remembrance*, qualified in the Manner we are now speaking of? And is it not equally clear, that the *Complement* of these several Ingredients is actually provided for by the Descriptions we have on this Head in the *Plain Account*? If this be not a Conclusion founded in the Nature of Things, I must own, I am ignorant enough to want farther Information in the Premises.

BUT it will, possibly, be said on the present State of the Case, that, if the Act of *Remembrance* necessary to the Celebration of the *Supper*, be of this large Extent; if it include the Exercise of every *Christian Affection*, or *Grace*: besides the Reasons for this Temper and Conduct, arising, partly, from the *Person* of CHRIST, and, partly, from His *Operations*; there may be also some *interesting Benefits*, attending the Use of the Institution itself, which may give farther Occasion to, and greatly justify, such a *serious* and *pious* Recollection. Wherefore let the Subject of our next Inquiry be

The BENEFITS of the SUPPER.

AND here the Author of the *Plain Account* very judiciously remarks, that *no other Benefits* are to be ascribed to the Observation of this *Rite*, than those assigned it by CHRIST Himself; or, at least, by the *Apostles*, His best Commentators^a.

^a *Preface*, p. 6, &c. and *Proposition* xviii. p. 132, &c.

THIS, however, being an Ordinance of the *Christian Church*, and all its Ordinances being appointed to, and wisely calculated for the *Advantage* of those, who attend them; must of Necessity involve in it the *general Benefit*, designed to accompany the other, Ordinary Services of the Church; especially, as many of those Services stand connected with it, in our Manner of Celebration. Wherefore, as those were appointed, more or less, *for the perfecting of the Saints, and the edifying the Body of CHRIST*; 'till we all come in the Unity of the Faith, and of the Knowledge of the SON of GOD, unto a perfect Man, unto the Measure of the Stature of the Fullness of CHRIST^a: so, doubtless, as a Mean of Divine Appointment, and indulged a large Compass of Reflection; it has, at least, a *common Influence* with those other Institutions. This Use arises from the *general Reason* of the Thing. And, being an Use founded in *Holy Scripture*, and inseparable from the Nature of all Divine Institutions; is not only allowed, but expressly contended for by the *Plain Account*, Page 153, &c. And in all such Places, which speak of it, as *one Duty* and *one Mean*^b.

THIS, however, is *at large* only. The farther Question is, Whether, besides what it shares of this Kind, in a *general Way*, it has not also *particular Uses* of its own; founded, likewise both in the *Nature* of the Thing, and

^a Eph. iv. 12, 13.

^b P. 147, 156, 180, &c.

the *singular End*, to which it was instituted by CHRIST. *Uses* also, which for these Reasons, the Author of the *Plain Account* has either expressly asserted, or will think himself obliged to admit. Tho' we must not forget, that *these Benefits*, be they what they will, for *Number* and *Kind*; are absolutely founded on the *Principles*, and arise solely in the *Manner*, represented above^a. And therefore, that to come at the Knowledge of these *different Uses* or *Benefits*, we are always to remember the general Nature of the Ordinance itself; as it is a *Communion*, or *Joint-partaking*, in that Rite; wherein to commemorate the *Passion* of our SAVIOUR, we eat *Bread* and drink *Wine*, as *Symbols*, or *Memorials* of His *Body broken*, and His *Blood shed*, for the Church. And in this View, we shall find the several Benefits respectively annexed to a due Celebration, naturally rise in the following Order, namely,

FIRST, Those, which belong to, or derive from the *Act itself*, agreeable to the Character given of it in the *Plain Account*, and the Confirmation it has received, from the Observations here made.

SECONDLY, Those Advantages, which arise from the *Person* of CHRIST, as the *Object* to be remembered. And

THIRDLY, Those, which stand connected with the Ordinance itself, considered in the several different Lights here enumerated: That is to say,

^a See page 11, 17.

- I. As a COMMUNION, or *Joint-partaking*.
- II. As a MEMORIAL.
- III. As a MEAN.
- IV. As a TOKEN or PLEDGE. And
- V. Lastly, as a SEAL.

I am then,

. IN the FIRST Place to consider those *Benefits*, attending the *Supper*, which stand in immediate Connection with the Act of *Remembrance* itself; qualified according to the above Representations from the *Plain Account*, compared with the Dictates of *Holy Scripture*.

HERE then we are led to Views and Conclusions no less *beneficial* than these: That *Religion* in general is a Matter *well founded*; whether we regard the *Nature* and *Reason* of Things, or (which is more especially the present Case) the Evidence it receives from the Testimonies of *Scripture*. Here we observe the happy Temperature of *Gravity* and *Ease*, *Serenity* and *Pleasure*; in a Consistency with our Character, as *free* and *rational* Agents: *Religion* being calculated for the *Perfection* of our Nature, and therefore for our *Delight*^a in this World, as well as our *eternal Bliss* in the next. It is also by this *particular Act*, as it unites us with, and, consequently, leads us to contemplate the *whole Body* of the Church; that we enter into the *Extent* and *Compass* of Religion, in its various grand Branches: as that, which does not consist *only* in Acts of *Devotion* towards GOD; but

^a *Pl. Ac. Preface*, sub initium.

also includes Acts of *Care* and *Purity* to *ourselves*; and yet farther, Acts of *Justice* and *Charity* towards our *Neighbour*. So that, by this Means, we become more perfectly acquainted, with the *whole Circle* of our Duty : which, as it tends greatly to *inlarge*, so likewise to *enoble* the Mind.

MORE particularly, indeed, as this is an *Act*, designed to commemorate every Thing relative to our blessed SAVIOUR ; so it directly inculcates the *Authority* and *superior Excellence* of the Religion of JESUS^a : and therein our Obligations to the Divine Being, for that System of religious Truth, which has brought *Life* and *Immortality* more fully to *Light*^b. Here our *Evidences* respecting Christianity are confirmed ; our *Obedience* to CHRIST enforced, and our *Love* of Virtue inflamed^c. For as our SAVIOUR is the most *perfect Model* of *Moral Rectitude*, as well as the most *complete Body* of *divine Knowledge* : we are obliged to conclude, that the Duty incumbent upon us, is to cultivate the *Christian Character*, both as to *Temper* and *Practice*^d. For, as it is a *good Thing* (to use St. Paul's Phrase) *that the Heart be established with Grace*^e ; by which he means *Doctrinal Truth* : so is it likewise necessary, that our outward Deportment be adorned with the *Fruits of Holiness*. And, as a Means to this, the *Doctrine* and *Example* of CHRIST are ever to

^a *Pl. Ac. Proposition xvii.* p. 104. ^b 2 Tim. i. 10. ^c *Pl. Ac.* ubi supra. ^d *Ibid.* p. 130. 138. ^e Heb. xiii. 9.

be planted in View, both as our *Incentive* and *Standard*. And I would fain know, what can be better adapted to these great Purposes than the present Institution? As it is designed to be a *Memorial* of Him, who *lived* and *died*, with this salutary View; that He might enforce the Obligations of *universal Righteousness* on the Minds of His Followers.

THUS it is that the *Plain Account* itself reasons on *this same Act*, when it says: That "our eating and drinking in *Remembrance* of CHRIST'S Body and Blood, tend to procure us this *Cleanness* and *Washing*, by being done in *Remembrance* of that *Master*^a, whose *Religion* was designed, in the whole Tenor of it, to engage us to *cleanse ourselves from all Filthiness of the Flesh and Spirit*, by *perfecting Holiness in the Fear of God*," 2 Cor. vii. 1.^b

SEE then the *Benefits*, which the *Act* itself, when properly qualified, brings along with it. Far from terminating in the bare *Idea* of *Virtue*, it leads to the *Necessity* of its *Practice*. It points out the endearing *Channel*, thro' which every religious Observance descends to us: namely, the *Command* and *Passion* of our SAVIOUR^c.

^a It may not be amiss to observe on this Place, for our general Instruction in what is to follow: That *the same Method of reasoning* is equally applicable to the *whole Subject*, or to the *several different Lights* in which the Sacrament of the Supper is now to be considered: It having Claim only to these respective Characters, as *ALL is done in REMEMBRANCE of CHRIST*.

^b P. 116, with 156. et passim.
& *alibi*.

^c *Pl. Ac.* p. 148, 154.

And it fastens the Impression deep on the Heart, from the most prevalent Motive; even that *Love*, which was *stronger than Death*: farther improved by its Connection with the *Love* of the FATHER^a. This then is the great *Object* of our *Remembrance*: this the *Influence* of the *Act* itself in its proper Direction. But having mentioned the *Object*, the next general Head, demonstrating the *Benefits* attendant on the *Supper*, naturally presents: namely,

SECONDLY, Such Things as concern the *Person* and *Capacity* of CHRIST, as the *Substance* of the present *Shadows*, or the *Matters* pointed out by the *Bread* and *Wine* on this Occasion.

Now the Reason, why *Benefits* of this Kind are properly intitled to a Place among those, which attend the *worthy* Celebration of the *Supper*, is this: because as I deal with those Things, which are *Memorials* of CHRIST and His *Sufferings*; so I must necessarily be supposed, to have a View of what CHRIST is in His *Person* and *Undertakings*; as also, of the *Fruits* or *Benefits*; which arise from the One and the Other. These *Memorials* are designed to be the *Emblems* or *Representations* of CHRIST, and all His *Benefits*. To these *Benefits* therefore, as purchased by CHRIST, I am, of Necessity, ingaged to look thro' these *Memorials*. Were it not so, it might be asked; What is

^a *Pl. Ac.* p. 107.

it, that *these* point to? Or, What is it, that I am call'd upon to *remember* by them? If they have no *determinate* Object, how do they serve the Purpose of *Memorials*? And, if this Object afford nothing *worthy* my *Remembrance*, why is it made my Duty to *remember* him? Or, why are these *Memorials* appointed to that End? The Whole of this, therefore, proves, That as CHRIST is the Person here to be *remembered*; and as these are *Memorials* of CHRIST: so that I am to deal with CHRIST, *at large*; that is, both in His *Person* and *Undertakings*. Whatever, consequently, there is to be found in this *Person*, or is to be claimed by His *Undertakings*, adapted to my *Circumstances*, and capable of administering to my *Delight* or *Encouragement*, in my Attendance at the LORD's Table; the Whole of it, be it never so extensive, is *my Property*; and what, as a *Communicant*, I am intitled to call up to my *Use*, while concerned with the present *Memorials*. This again, is the Connection the *Plain Account* makes, and the Way in which it argues on the Subject; where it tells us: That the *Bread* and *Wine*, as *outward* and *visible Signs*, “ call to Mind the *Death* of CHRIST, “ and are *Memorials* of His *Body* and *Blood*, “ given and shed for our spiritual Advantage; “ and consequently, *Memorials* of all the *Benefits* we are entitled to, by that Instance of “ [divine] *Grace* or *Mercy*^a.

^a Page 190.

WHEREFORE, the *Reason* of the Argument being clear, let us now see what is the *Improvement*. And we have, in general, express'd it, by the *Benefits* arising from the *Person* and *Undertakings* of CHRIST. In Consequence of this

I. The FIRST Thing that demands our Regard, is the *Person* of CHRIST. But CHRIST (as we have shewn above) stands represented in *Holy Scripture* by a Variety of Characters. Those, however, which are principal, are, His being called the WORD and the SON of GOD. I have before intimated, that, even in these most *simple* Characters, there may, possibly, be some Considerations relative to His *Office*. But, that allowed, I am nevertheless inclined to think, that they may also have Reference to His *private Nature*. Such Accounts, however, there *must be* (and where to look for them but here, I confess, I know not) because the *Existence* of the Person is necessary to His Possession of *Office*. Where there is *no Person*, there can be *no Power*. And as the *Person* of CHRIST is one Thing, and His *Office* another, so I apprehend, it may be necessary, to take a general View of His *Person* first; as it lays the Foundation of what concerns Him in the Quality of *Mediator*.

BUT if CHRIST be the *Person* suggested by these Characters; if He be of this *Antiquity* in Existence, as the WORD in *the Beginning*, and stand in this *near Relation* to the Almighty, as to be *His own SON*, *His only begotten SON*, &c.

“ w hat

“ what, *says the Communicant*, is *my Use* of
 “ of this Doctrine? Where is the *Advantage*
 “ that a Reflection of this Kind furnishes me
 “ with? Surely, I may from hence infer *His*
 “ *Ability* for the *Mediatorial* Character. The
 “ FATHER, who is GOD *only wise*^a, would
 “ never make an *improper Choice*: yet He has
 “ *chosen* Him to this Service^b. His *Choice*,
 “ therefore satisfies me in the *Propriety* of the
 “ Person. I cannot but conclude, that He is
 “ every Way *equal* to the great Work, with
 “ which He is charged by ALMIGHTY GOD.
 “ What a Fund of *Pleasure* does this afford
 “ me? With what Confidence do I repose
 “ my eternal All in His Hands. This gives
 “ me such a View of the *Redeemer*, as I was
 “ utterly a Stranger to before. Now He opens
 “ upon me, as One *all amiable! all glorious!*
 “ I see Him as that Person, who was *Mighty*
 “ in Himself (prior to Office) *Mighty* in His
 “ *own private Nature*; and therefore *pro-*
 “ *per* to be called to the Work of *Salvation*:
 “ Nor so only, but made yet *more Mighty*, by
 “ that additional *Help*, which His great *Consti-*
 “ *tuent* is said to have laid on Him^c: such
 “ *Help* as includes the Exercise of *universal*
 “ *Power* both in *Heaven* and in *Earth*^d. Here
 “ therefore, I behold Him *far greater than*
 “ *Angels*; *far greater than Moses*; *far great-*
 “ *er than the Jewish High-Priest*; a *Sacrifice*
 “ greatly superior to those under the Law^e.

^a Rom. xvi. 27. ^b Isai. xlii. 1. ^c Ps. lxxxix. 19. ^d Matth.
 xxviii. 18. Eph. i. 22. Phil. ii. 9, 10. ^e Pl. Ac. p. 96.

“ What is the Conclusion? I will not only
 “ *believe* in Him, but *love* and *obey* Him. I
 “ am determined to be for JESUS, and to copy
 “ all His *imitable* Perfections. This then is
 “ the *Object* of my Reflections in my Attend-
 “ ance on the *Supper*. *This do in Remem-*
 “ *brance of ME*, said CHRIST: Him there-
 “ fore will I remember *personally*, as well as
 “ *relatively*.” But this brings me to the next
 Head, which is

II. THAT the Consideration of CHRIST in His *Undertakings*, as pointed out by the *Memo-rials* used in the *Supper*, furnishes with farther Matter of pious Reflection, and is therefore fruitful of *Benefit* to the worthy Communicant. Here then we immediately consider Him, as charged with the common Character of MEDI-ATOR. For the Execution of which (as was before observed) He is said to be clothed with the several Offices of *Prophet*, *Priest*, and *King*. These then are the Points, that come next under Observation. In the Discussion of which, we shall necessarily be led into a clear View of the principal Things, that make up our SAVIOUR's *Undertakings*; or that meet in what is generally called, His *Obedience* and *Sufferings*. Wherefore,

I. IN the First Place, we are to consider Him as our *Prophet*; sent by the FATHER to give us the *clearest* and *fullest* *Revelation* of the Divine Will in every Thing necessary to *Faith* and *Practice*. What then are the *Benefits*, which result from CHRIST under this Character;

ter; I mean, as our *Master* or *Teacher*, so divinely furnished? Is it not from hence that we are brought into the justest Notions of the SUPREME BEING, the MESSIAH and *Ourselves*? Whence are we made acquainted with the *Extent* and *Spirituality* of the *divine Law*, but from His *Doctrine* and *Manners*? For what He *taught* He *practised*. In which therefore we see *His Obedience*. Again, where do we read our *Privileges* and *Duties*, as Christians; but in the *Discourses* or *Writings* of those immediately taught by Him?

CAN we not then with Pleasure reflect on the *Revelation* we have received at His Hands? As that, which *bringeth good Tidings, that publisheth Peace, that proclaimeth the acceptable Year of the LORD, that saith unto Zion, Thy GOD reigneth*^a. As that, which is *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: that the Man of GOD* [*Christians in common, as well as Ministers*] *may be perfect, thoroughly furnished to every good Work*^b.

HERE is that *divine Panoply* from whence we are supplied with *every Weapon* proper to our *spiritual Warfare*. All that *Artillery*, which is necessary to fortify us against *Sin, the World* and the *Devil*. Here are those *Treasures of divine Wisdom and Grace*. which are every way adapted to all the great Purposes of *Life* and *Godliness*: upon all Accounts suited to the

^a Isai. lii. 7. and lxi. 2.

^b 2 Tim. iii. 16, 17.

Health and Nourishment of our Souls. For with CHRIST, as St. Peter saith, and with Him only, *are the Words of eternal Life*^a. Whether we regard the *Principle*, the *Progress*, or *Perfection* of the *New Creature*. His are the *Words* equally powerful for *converting* the Soul at first, and *curing* it afterwards in every *diseased* State: *Words* so generally useful, as to heal the *broken-hearted*; to comfort the *Disconsolate*; to reclaim the *Back-slider*, and invigorate in the *Ways of Holiness*: the Issue of which is a *future Immortality* in the heavenly Kingdom.

SUCH then is CHRIST, as our *Prophet*; and such the *Uses*, the *Memorials* in the *Supper* direct us to make of Him. And to *this Character*, and therefore to *these Uses*, the *Plain Account* frequently accords; not only by giving Him the Preference to *Moses*, but by calling Him “a *Teacher* of the purest Religion in the “*World*”^b. And again farther, by allowing His *Doctrine* all the Advantages both of *Food* and *Physic*^c. Hence likewise, agreeable to our SAVIOUR’s own Explication of the Terms^d, it acquaints us: That *to eat the Flesh*, and *to drink the Blood of the Son of God*, is to be understood of *believing in Him*^e. And adds, that *we may then be said, to feed upon the Body and Blood of CHRIST*, when we *eat Bread* and *drink Wine*, “*believing and receiving Christ* “*and His Doctrine*”^f. In all which is observ-

^a John vi. 68.^b P. 181.^c P. 163.^d John vi. 35, &c.^e P. 102, 111, 147.^f P. 129.

able, that *Faith* is still laid at the *Bottom*^a.
Once more,

2. SECONDLY, CHRIST is likewise to be considered as a *Priest*. Upon which Head the *Plain Account* is very express; calling HIM our *High-Priest*, and speaking of Him as the *Sacrifice* and *Sacrificer*; and observing that the *Elements* are *Memorials* of His *Death*, and call to our Remembrance the *Cross*, on which He suffered^b. But, as was argued above, if we are allowed to deal with the *Emblems* or *Representations*, we are, doubtless, allowed to deal with *the Things themselves*. To what other End were the *Figures* appointed? It follows, of Consequence, therefore, if we use *them* aright, that we cannot but look upon CHRIST, as evidently set forth *crucified* before us: and, by Parity of Reason, cannot but *reflect* on the various *Benefits* that result from His *Passion*. But to be more particular :

1. THE present *Office* of CHRIST, as our PRIEST, divides into two Parts; of which the *former* presents us with a View of our SAVIOUR in His *Oblation*, or that Part of His Work, wherein He *offered Himself to Death* for us. And here the *Plain Account* is likewise very particular, not only by speaking of His Death as a *Sacrifice*^c, and telling us, that the *Supper* is “made to consist in eating and drinking
“ *Bread and Wine* in Remembrance of that

^a See above, p. 30.

^b Page 54, and 96.

^c Ibid. p. 50.

“Offering once made by Christ^a:” But also, by letting us know, that “His Death more than answered all the beneficial Purposes of any of the *legal Sacrifices*^b.” To the same Purport it speaks of CHRIST’S *Body broken*, and His *Blood shed* for us^c; that is, for our *Benefit*^d: for the *Good* of His Followers^e: For the *Good* of Mankind^f. And again, of the *Benefits* that the Death of CHRIST has *procured*^g: and of the *Benefits purchased* by His Death^h.

IF the *Particulars* in this Case be enquired after, they may very easily be collected from that *general Account*, where the Author gives them [*b. e.* the *Death* and *Suffering* of our LORD] the Preference to all the *legal Sacrifices*. For, it is well known, that they were available to *expiate Guilt*, to *avert temporal Punishment*; to *render the Majesty* of Heaven *propitious*, and the like. This, however, only in a *ceremonial* and *typical* Way; but CHRIST’S *really* and *fully*. Hence therefore, the *Plain Account* directly asserts, that the *Eucharist* is celebrated in Honour of a *greater Deliverance* than what the *Paschal Supper* was meant to commemorateⁱ: meaning, without Doubt, a *spiritual Deliverance*^k. And, that we might be at no Loss in what particular Branch of this *Deliverance*, which is *most comprehensive*

^a Page 50.^b P. 97 compared with p. 53.^c P. 27.^d P. 115.^e P. 30.^f P. 52.^g P. 127^h P. 150 and 152.ⁱ P. 51.^k Thus explained, p. 171.

and *fundamental*; our Author in another Place, attributes *Remission of Sin* to the Blood of CHRIST, as the Blood of the *New Covenant*, on true *Repentance* and *Amendment*^a. But if the *Blood of CHRIST* be an *Assurance* to all true Christians of the *present Remission of Sins*, I cannot see, but, upon the same Principle, it will equally *assure* us of the *Divine Favour* in this Life, and a *Deliverance from Wrath* to come in the next. And that this is a *Benefit* annexed to the due Celebration of the *Supper* [I mean a *View of Remission*] is clear from hence [the *standing Principle* of Reason before agreed to] That we are here intimately engaged with those Things, which are the *Memorials* of HIM, in whom we have *Redemption thro' His Blood*, even the *Forgiveness of Sins*^b. But this for the former Part of CHRIST's *Priestly Office*.

2. LET us now see, what the Case is with the other Branch of it, namely, His *Intercession*. Now we know, that having offered Himself a *Sacrifice* upon the *Cross* for us, He is entered into the *Holy Place*, the Heavenly Sanctuary, *not by the Blood of Goats and Calves*, but by *His own Blood*, there to appear in the *Presence* of the divine Majesty, as our glorious *Intercessor* or *Advocate*^c. And what a comfortable *View* does this bring with it to the pious Communicant; remembering only that one Promise, *Because I live, ye shall live also*^d? Nothing

^a *Pl. Ac.* p. 21.^b *Col.* i. 14.^c *Heb.* xi. 12, and 24.^d *John* xiv. 19. compared with *Heb.* vii. 25.

therefore, that bears any Relation to *our Interest*, whether for Time or Eternity, but what our SAVIOUR is pleased to charge Himself with, and takes Care to manage to the Advantage of His Followers. There He is, for Example, to confront *Satan*, that *Accuser of the Brethren*^a; to see that *proper Communications* be made, as the daily Necessities of His People return^b; and to intercede for the *actual Application* of all those *Benefits*, which He has procured by His Death, whether they concern *Grace* here, or *Glory* hereafter^c. It must be own'd, indeed, that the Comparison is much *too familiar*, otherwise I should be tempted to ask: What is the Pleasure that a *Client* takes in his having an *able, experienced Counsel*? With what *Security* and *Confidence* does he repose his temporal Concerns with him? Just the same (tho' infinitely more rais'd) is the Case with the Christian, respecting the *Advocacy* of JESUS. Here even a *general View* of His Character opens a Scene of *amazing Delight*: while his Reflections turn on that *Tenderness* and *Compassion*, which are so eminent in our blessed SAVIOUR; and bespeak Him, at once, a *merciful* and *faithful High-Priest in Things* pertaining to GOD, to make *Reconciliation for the Sins of the People*^d. He remembers that He *was in all Points tempted as we are, yet without Sin*^e.

^a Rev. xii. 10. ^b John i. 16. See, particularly, as to the *Benefits of the Spirit*, *Pl. Account*, p. 160. ^c John xvii. 11, 15, 20, 24. ^d Heb. vii. 25. ^e Ibid. iii. 17. ^f Ibid. iv. 15.

And that having *Himself suffered, being tempted*, He is also able to succour them that are tempted^a. And particularly, with Regard to *backsliding*, St. *John* introduces this Character, as an Argument big with Consolation: *If any Man sin*, says he, *we have an Advocate with the FATHER, JESUS CHRIST the righteous*^b. Where then is the Advantage? That it prevents *Despair*, on the one hand; and, on the other, encourages us to hope, that the Sinner may be *reclaimed*. For as much as JESUS is exalted at the FATHER'S Right Hand, with this gracious View, *to give Repentance to Israel, and Forgiveness of Sins*^c: to recover the *Backslider*, and strengthen him for the future Practice of *Virtue*; thus keeping him by His mighty Power *through Faith unto Salvation*^d.

As to the Doctrine of the *Plain Account* on this Branch of the Subject; it not only allows the *Effects* we are now attributing to CHRIST under the present Character, by saying, "that *He is, to His Disciples, of far greater Importance, in all Respects, than the Jewish High-Priest was to the Jews*;" (therefore in the Business of *Intercession*, as well as that of sacrificing;) but also, by placing our *final Acceptance* with GOD to our SAVIOUR'S Account; acknowledging it is through HIM: provided only, that there be the proper Fruits of *Faith* and *Repentance*, visible in a Series of *moral Virtue*^e.

^a Heb. ii. 18.

^b 1 John ii. 1.

^c Acts v. 31.

^d 1 Pet. i. 5.

^e Pl. Ac. p. 180.

And where those are not, the *Divine Oracles* assure us, that there can be *no Acceptance*. For *without Holiness no Man shall see the LORD*^a. Not to observe, that it is abhorrent from the *first Notions* of all Religion, that it can *dispense with Virtue*, and *tolerate Licentiousness*. But I go on by asking

3. *THIRDLY*, Whose *Institution* is this that we attend? Or, what *Authority* is it, that exacts our *Obedience* in this Particular? The Answer is, *CHRIST's*, and *His only*. Here then the *Communicant* immediately beholds Him, as taking upon Him *the regal Character*. This tells him, that He is *GOD's King*. And that He has set Him on His *holy Hill of Zion*^b, with this peculiar Design, that He might preside in *the World* and in *the Church*: having therefore ordered Him the *double Honour* of being *King of Saints* and *King of Nations*^c. And what are the Sentiments which inspire the *Communicant*, where he sees *JESUS* rising to View as his *LORD* and *Sovereign*? Here are both his *Privilege* and *Duty*. It is his *Glory* that he is the Subject of such a *Potentate*: It is his *Duty* to be punctual in submitting to his *Jurisdiction*. *The Government is upon His Shoulder*^d. And therefore as to *secular Matters*, all shall be overruled to General Advantage. And for the *Church*: tho' it suffer for a Season, *Christianity* must prevail in the End. He acquaints himself with *His Laws*, and finds the *Command-*

^a Heb. xii. 14.

^b Ps. ii. 6.

^c Ibid. compared with

Eph. i. 21, 22. and Heb. i. 8.

^d Isai. ix. 6.

ment, as *David* speaks, to be *exceeding broad*^a; giving all the Liberty He desires to take. He resigns His Neck to *the Yoke*; but, surely, the *gentlest*, and *easiest* in the World! For, who would not be charmed with that Government, which is equally calculated for the *Glory* of the Prince, and the *Happiness* of the Subject? Who would not find Pleasure in that *Obedience*, which, besides being the *truest Freedom*, is also the *prime Dignity* of the human Nature? *What* then are we, without *such* a King? Whom else have we to lead us forth against our *spiritual Adversaries*, and to bring us back *more than Conquerors*^b? Whom have we else to support us under *Difficulties*; to deliver us from *Temptations*, to sanctify all *Providences*, and to carry on the *great and good Work* in our Souls? ALL is lodged in the Hands of CHRIST.

FOR the *Plain Account*, if it be asked, *How* does that bear Witness to the present Character, the *Kingly Office* of our SAVIOUR? It is acknowledged over and over again, by all those Places, where we are informed, that the Sacrament of the *Supper* is of CHRIST's Institution. And that, because HE has appointed it, it is therefore our *Duty* to be strict in its Observance. For what is this, but to give Him the full Authority of LORD and *Law-giver* in His Church^c?

^a Ps. cxix. 96. ^b Rom. viii. 37.
i. and ii. p. 2, 3. and p. 14, 28, 78, &c.

^c See *Proposition*

WHEREFORE to bring Matters to a Period. Making an Estimate in the present Question, by this *three-fold Office*, with which our SAVIOUR is charged; we at once enter into the Extent of His *Undertakings*, and consequently into the Total of our own *Salvation*. For here (it is, indeed, little more than a *Repetition*, but the Argument is too much in our Favour to displease; here) we see ample Provision made for us under every Circumstance, *temporal* and *spiritual*: all the necessary Steps taken to recover us from *Sin*, and strengthen us for *Virtue*; to subdue our *Enemies* and perfect our *Graces*. And all this the *Plain Account* professedly puts on the *same Issue*, and openly refers to the *same grand Cause*; by making every Blessing descend to us, both in *Nature* and *Grace*, “THROUGH “*Jesus Christ*, our blessed Lord and Saviour^a.” For when those Words are used, I suppose, they are designed to intimate our being Debtors to His *Advocacy* as well as *Death*; to His *Dominion*, as well as *Doctrine*. [Tho’ His *Doctrine* indeed, is a Subject of *universal Extent*, and bespeaks the Redeemer in His *full Capacity*; in the *Variety* of His *Characters*.] And were not those Terms *through HIM*, design’d to be understood in this *general* Sense; I imagine, the *Plain Account* would never speak either of being *accepted through CHRIST* in our sincere Obedience, while here^b; nor, as we before observed, of our gaining Admission *through HIM*,

^a Pag. 125.^b P. 126.

to eternal Glory hereafter. It would, surely, never direct us to *implore Pardon* and *intreat Favour* with GOD in His Name^a: much less would it affirm, that *we are entitled to the Blessing and Mercy of GOD, in their full Extent,* through JESUS CHRIST^b.

IT being therefore necessary, for all the above Purposes, that these several *Offices* of our LORD be admitted; and the *Plain Account*, by the Proofs now adduced, having admitted them: It follows, that all the Operations or Works dependent on them, have likewise their Place; and, of Consequence, the various *Benefits*, that arise from them severally. And farther, that all of them stand evidently pointed out to us, and are therefore the Object of our *Remembrance* in the *Supper*. Because the *Elements* here used are the *Memorials* of Him, who is our *Prophet*, our *Priest*, and our *King*. But I advance in the Argument, being now to enter on the next general Head: namely,

THIRDLY, the Advantages, which arise to the *worthy* Communicant from the *Institution itself*, as it presents to Consideration in several distinguishing Views. For Instance,

I. FIRST, when we keep to the *precise* Meaning of the Word COMMUNION, as expressive of a *Joint*, or *Social-Partaking*. The former [*Communion*] is the *Scriptural* Term made use of on this Occasion; and the latter [*a Joint-partaking*] is the Sense in which it ought

^a P. 124.

^b P. 127.

to be understood: as, I cannot but think the *Plain Account* fully demonstrates. We therefore consider the Word in this *precise* Acceptation, and therefore observe,

I. IN the *first* Place, that it necessarily suggests *Society*, together with the *Benefits* arising from *Society* agreeable to the *Nature* or *Kind* of it^a. Wherefore this being a *Society* of *Christians*, they are consequently supposed to have *Fellowship* among themselves as Persons of *that Character*. To what Purpose then is this *Fellowship*? In general, the *Good* of the *Body*. This is the End of all *civil* Combinations among Men. Wherefore as *natural Society* is designed to promote *natural Interest*; so this *Fellowship* of *Christians* among themselves, has a Tendency suited to its *own Nature*. Here therefore the pious *Communicant*, in the Midst of the *great Congregation*^b, lifts up his Head and looks round him: "And are we all *Bre-*
" *thren*?" says he to himself. "Do we all
" belong to the same *Family*? Are we all
" united in the same *spiritual Relation*? Have
" we all one *common, prevailing Interest* at
" Heart, the Advancement of that Religion,
" which is *pure* and *undefiled*^c? Are we all
" seeking the same *City*; a *City which has*
" *Foundations*^d, even the heavenly *Jerusa-*
" *lem*? Do we herein *commune* as Persons un-
" der the most solemn Engagements to pro-

^a *Pl. Ac.* p. 104, and 105.
i. 27.

^d *Heb.* xi, 10, 16.

^b *Pf.* xxxv. 18.

^c *James*

“mote the *true Happiness* of the whole Body?
 “And therein, at the same Time, the *spiritual*, and (what if I should also add) the
 “*civil Welfare* of every individual Member?
 “And can any Thing so *unworthy*, so *insignifi-*
 “*cant* as myself, draw on me the *Attention*
 “and *Love*, the *Prayers* and *Struggles* of so
 “large and so considerable a Community?
 “Will each of them, should my unhappy
 “Circumstances make it necessary, be ready
 “to reclaim me when *wandering*; to raise me
 “when *fallen*; and to rejoice over me when
 “*established*? What then are the Demands,
 “they have respectively upon myself? What
 “are the Returns in his Power, who is *least*;
 “among the Thousands of *Israel*? Shall I
 “*sow Discord among Brethren*^b? Shall I be
 “a *Tale-bearer among my People*^c? Shall I ex-
 “pose their *Infirmities*, and sport with their
 “*Afflictions*? GOD forbid. On the contrary,
 “as much as in me lieth, will I make it the
 “Business of my Life, to *watch over them*,
 “and *sympathise* with them^d. I will study
 “their *Peace*, and pray for their *Prosperity*.
 “Nothing, that becomes the *Man* or the *Chri-*
 “*stian*, the *Friend* or the *Brother*, but shall
 “be called up to their Assistance, and be em-
 “ployed in their Service.” See then the *su-*
 “*perlative Good*, that results from this *Communion*, when the Duties included in it are *fully*

^a Pl. Ac. 175, &c.^b Prov. vi. 19.^c Levit. xix. 16.^d 1 Cor. xii. 25, 26. Pl. Ac. p. 112, & alibi.

and *punctally* performed. My GOD! were that State attainable in the present Sphere of Action, it would be a *Paradise* indeed; *none other but the House of God, and the Gate of Heaven*^a. Nay, Heaven itself would excel only in *Degree*, and by no Means in *Kind*. Hence it is that the *Plain Account* speaks of this Matter in the *most elevated and most enlivening Strains*, where it says,
 “ And this is a *Communion* which the most perfect *Christian* here below ought to be as
 “ proud of, as of singing the *Song of Seraphs*;
 “ and what, I will presume to say, will do
 “ more than that, towards fitting and perfecting
 “ his Soul for the Happiness of a *Future State*.
 “ And, (what is still more to the present Purpose) it is that *Communion*, and *Sympathy*,
 “ which his Mind ought to be particularly directed to, in his Attendance upon this *Holy*
 “ *Institution*^b.” Again,

2. SECONDLY, Is it a *Joint-partaking* of *Christians*, as such; Persons of that *precise* Character? The Consequence then is, that it bespeaks their *Relation* to, or *Union* with CHRIST (For if they have not Interest in His *Spirit*, I see not what Pretensions they have to His Name^c.) Here then the Questions will be, What is this *Relation*? And, what are the *Benefits* resulting from it? The *general* Answer to which is: That the *Relation* itself being *spiritual*, its *Benefits* are consequently of *that Sort*.

^a Gen. xxviii. 17.
 viii. 9.

^b Pag. 175.

^c Rom.

Christians are Members of CHRIST: Nay, to intimate, if possible, a closer Union, they are said to be *one Spirit* with CHRIST^a: Because the Spirit, that animates the *whole Body*, Head and Members, is one and the same. What then is the Consequence? Nothing less than that, as in the *natural Body*, all the Parts are supplied with proper Nutriment from the *Head*, and share in the *Glory*, that attends it: so, the whole Body of *Christians* being united to CHRIST, and having Fellowship with Him as their Head; not only partake in the Lustre of His Character, being His *Children*, His *Church*, His *Members*, &c. but also receive every Thing necessary to the *Support* and *Growth* of divine Life. Hence it comes to pass, that *this Participation* in the *Supper*, if accompanied with the necessary Qualifications, is, in Fact, the receiving of the *Fulness* of CHRIST; not only as we are His *Members*, and therefore cannot but share with the *Head*; but also, as the *Elements* are *Memorials* of Him, in *whom it hath pleased the Father that all Fulness should dwell*^b. A *Communion* in all, that CHRIST has to bestow as a SAVIOUR, and that we stand in need of as *Sinners*; which, by including all the Fruits of His *Passion*, makes it again, what the Text calls it, *the New Testament in His Blood*^c. Because there is nothing that either the *New Covenant* contains, or the

^a 1 Cor. vi. 17.

^b Col. i. 19.

^c Luke xxii. 20. and

1 Cor. xi. 25. See *Pl. Ac.* p. 20, 21.

New Testament reveals, as Matter of *Benefit*; but what stands display'd in the *Memorials* of His *Blood*, here prepared for our Use. Or, to bring it nearer the present Argument, all the *Benefits*, that CHRIST has to communicate as *Head* of the Church, and that belong to *Christians*, as Members of His Body; must be the Result, and inseparable Consequence of this *Communion*, or *Joint-partaking*: because it is a Partaking as *Christians*, and, as such a Partaking with CHRIST; unless we can separate the *Head* and *Members*^a: a proper *Fellowship* with Him, as it is a *Joint-partaking* in those *Memorials* which direct us to the Contents of that *Fellowship*; and therefore call to our *Remembrance* all the Provisions of divine Grace necessary to *Godliness* here, and *Glory* hereafter.

Now with Respect to the *Plain Account*, nothing can more fully concur with this Doctrine; whether we regard the *Relation* itself, or the Benefits which attend it. For the former of these, it not only agrees to the Thing in general; I mean, that there is this *Relation* or *Union* subsisting between CHRIST and the *Church*: that He is the *Head*, and that they are the Members: [For besides that it is the intire Subject of the *eleventh Proposition*; it occurs in several other Places, thro' the whole Treatise^b: I say, it not only agrees to the *Thing itself*;

^a *Pl. Ac. Propos.* xi. p. 58, and 104.
124, 131, et alibi.

^b P. 35, 38,

but it also puts this *Relation* on the *same Principle* we are here contending for; a *Principle* founded on the Authority of *Holy Scripture*, as well as necessary from the *Nature of the Thing*; namely, that of Interest in the *Spirit of CHRIST*. To this Purpose it tells us, that we may be said “to dwell in *Christ* and *He* in us; “to be *one* with *Christ*, and *Christ* with us:” or that *CHRIST* and *we* may be considered as being “in perfect Friendship and Union together;” as “we partake of the good Spirit “of His *Gospel*; and *He* receives us, and does “all good Offices to us^a.” It is then observable, that a *Participation* in the Spirit of *CHRIST* is here allowed. Upon which the Questions, that naturally occur, are: Where is the Person, who will either object to *this Relation*, or attempt to describe one more intimate? As to what concerns the *Benefits* dependent on *this near Union*, the other Thing mentioned above, we may, in Part, inform ourselves from those Words, which tell us, that “this *Remembrance* [of *CHRIST*] by partaking “of *Bread* and *Wine* as Memorials of His *Body* and *Blood*, is itself a professed *Communion* “or *Fellowship* with *Him*, as our Head^b.” But if with *HIM*, then also with His *Benefits*. Because it is *these* which endear the *Relation*, and by making it valuable in itself, make it also worthy our *Remembrance*. Again, the *same Conclusion* arises from that other parallel Declara-

^a Pag. 111.^b P. 103, 104.

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tion, which says, “ *This Rite* peculiarly implies in it our *Union* and *Fellowship* with “ *Christ* considered as *Head* of his *Body*, the “ *Church* ^a.” But, as has been just said, if it imply our *Fellowship* with CHRIST, as *Head* of the Church ; then also with all the *Benefits*, that belong to Him in that Capacity : as *truly* and *fully* as our partaking together, in quality of *Joint-Members* of the same *Christian Society*, implies our having Right to, and Interest in, all the Advantages, that may by any Means arise from such *Society*. But the former is allowed ^b, therefore the latter. Not but it would be something out of the common Way of reasoning, to *magnify* the Advantages, which *Christians* receive from one another, as *Members* of one and the same *spiritual Body* ; and yet exclude them *equal*, tho’ I might say *superior* Advantages from the *Head* : And that too, when a *Capacity* for those Services, which the *Members* may render each other respectively, cannot but depend upon prior Communications immediately derived from *Christ*, as their *Head*. This, however looks as tho’ we were wholly left to bare *Deduction* in the Case. Far from it. The *Plain Account* makes no Difficulty of coming into the *Affertion*, and therefore expressly declares : that “ this *Remembrance* supposes a Belief in Him ; and consequently implies in it “ an Acknowledgment of our Being — *Members* of that *Body* of which He is the *Head* :

^a Pag. 173.

^b P. 175.

“ and, as such, obliged to all the *Duties*, and “ entitled — to all the *Blessings*, of such a “ Relation ^a.” Here then our *Remembrance* of these *Blessings*, and *avowing* them as our *own*, is, in Effect, a *Communion* with them, or a *Joint-partaking* in them. Once more,

3. THIRDLY, If this be a *Joint-partaking* of *Christians*, as such, both among *themselves*, and with CHRIST as their *Master* and *Head*: it obliges us to extend our Views of their *spiritual Relation* (as it presents in the religious Observance of this Institution) to the Person of the *divine Being*, or FATHER. This, I apprehend is barely a Consequence of the *Union* acknowledged above. For as certainly as *Christians* are related to CHRIST, as their *Head*; so certainly are they related to the FATHER, as the Head of CHRIST ^b. The Connection is inseparable: the Chain not to be broken. CHRIST and the Church make but *one Body*: He, as the *Head*, they as the *Members*. If the *Head* therefore stand in immediate Relation to the FATHER, consequently the *Body* also by Virtue of its *Union* with the *Head*. By this Means then, as in the *common Institutions* of the *Christian Church*, we are said to have *our Fellowship with the FATHER, and with His Son JESUS CHRIST* ^c: so, doubtless, must it be here, in its Degree. Because our Relation to CHRIST, and His to the FATHER admitted; the *Members* unavoidably partake with the *Head*.

^a Pag. 58, 59.

^b 1 Cor. xi. 3.

^c 1 John i. 3.

AGREEABLE with this, the *Plain Account* speaks of *Faith* in God, as well as *Faith* in CHRIST ^a. Which Faith, as it is of the *Operation* of God ^b, consequently directs up to its Author. And this is the Use to which the *Plain Account* evidently applies it, both in the *Addresses*, which the *Communicant* is either here described as making to the *divine Majesty*; or is supposed to be bound to make, for a variety of Favours: and also by acknowledging that the *divine Being* is intitled, as well to the *Sacrifice* of our *Persons* for His Service, as the *Sacrifice* of our *Praise* and *Thanksgiving*, for the Mission of His Son, and the *Advantages* of this Institution ^c. From the Whole of which it is very certain, that our Views are thrown on the *Love* and *Mercy* of God; and on the *Person* and *Passion* of our SAVIOUR: the *Memorials* of which we have in the *Supper*. And as by this Means we are led to the Contemplation of CHRIST both as the *Repository* of all divine Grace [the *Head*] and the great comprehensive *Effect* of the divine Goodness: so we may be said to be intitled to, and in a *worthy Participation*, to be filled with all the *Fulness* of God ^d. Because having a View of CHRIST, in whom the *Fulness* of the Godhead dwelleth bodily ^d, we compleatly enter into a *Survey* of it, and therefore a *Fellowship* with the divine *Fulness*.

^a Pag. 124.^b Col. ii. 9.^c Col. ii. 12.^d *Pl. Ac.* p. 122, 126.

I very well know, that the *Plain Account* objects to “ a particular *Union and Fellowship*, “ with God, or with *Angels and Archangels*; “ as *Privileges* peculiarly implied or obtained “ in this *Rite*^a:” and I cannot but think, with very good Reason. For tho’ it is certain, agreeably to what has been here said, that our *Fellowship is with the FATHER*, and with His Son *JESUS CHRIST*; and that those exalted Spirits, the *holy Angels* attend the public Assemblies of *Christians* to learn by the Church the manifold *Wisdom of God*^b; yet the Whole of this falls within the Compass of those Privileges, which are common to all the Institutions of the *New Testament*; and is therefore on no Account to be restrained to the single Institution of the *Supper*. In our Attendance on the great Duties of *public Worship*, Holy Scripture represents us, as being come to an innumerable Company of Angels; to the general Assembly, and Church of the First-born; to GOD the Judge of all; to the Spirits of just Men made perfect: and to JESUS the Mediator of the New Covenant, &c.^c. To intimate a general Union or Fellowship with the one God, with CHRIST, and with the whole Family called after His Name: common to all Acts of divine Worship; those, especially, which are public. In this View therefore, the *Plain Account* has no Objection to its having Part in the present Institution, as well as in the rest:

^a Pag. 173.^b Eph. iii. 10. 1 Pet. i. 12.^c Heb. xii.

but only says, it is neither *particular* to this Rite, nor *peculiarly* implied or obtained in it. And that of joining in the most exalted Praises with *Angels* and *Archangels*, as an *absolute* Part of the *Sacrament*, is, in my humble Opinion, an Instance exactly *parallel*^a.

HERE then is the *Dignity* of the *Christian* in his *Relation* to the FATHER and SON. His Inference from it will be, that his *Duty* rises in Proportion. And therefore besides all that he owes to the *whole Body* of *Christians*, as Members of the same *Head* (on which some few Hints were delivered above) he will see, that it is his Duty with regard to CHRIST, to *live to Him*, as well as *live upon Him*. To be zealous for His *Truths*, and tender of His *Honour*. To form himself on his SAVIOUR'S Pattern, and study to grow in a *Conformity* to Him, as his *Head*^b. And with regard to the ALMIGHTY, he will conclude, that it becomes him to walk as a *Child of Light*^c; *redeeming the Time, because the Days are evil*^d. Demeaning in a Manner worthy his *Relation*: as a *Child of God* without Rebuke^e. *Giving none Offence, neither to the Jews, nor to the Gentiles, nor to the Church of God*^f.

NOT but, could we allow ourselves the *Enlargement*, it were easy to shew, that the present Argument has Compass enough in it, to furnish the *Communicant* with such Reflections,

^a See *Pl. Ac.* p. 174.

^b *Rom.* viii. 29.

^c *Eph.* v. 8.

^d *Ibid.* ver. 16.

^e *Phil.* ii. 15.

^f *1 Cor.* x. 32.

as might answer the most valuable Purposes to him, both with regard to his Circumstances *here*, and his Views or Expectations *hereafter*. For Example: as to the Life that now is: if moving in an *elevated Sphere*, it suggests reasonable Matter of *Humility*. First, as this Alliance to Heaven is merely an Act of *divine Favour*. And then as we are no better in our Relation to the Earth, than *Dust* and *Ashes*. Again, on the other hand: If our Circumstances are *mean* and *narrow*, it warrants us, however, in a *proper Value* for ourselves; as the *Children* of GOD, the *Members* of CHRIST, and the *Heirs* of Heaven: and therefore is an *Antidote*, as well against the *Coldness* and *Contempt* we may meet with from *Abroad*, as against the *Straightness* or *Distress* we may have to encounter at *Home*. Thus teaching us to *possess our Souls in Patience*^a, and in *whatsoever State* we are, *therewith to be content*^b. With respect to what concerns, either our *future State* of Existence, or our Passage to it: What can tend more effectually (if we have proper Evidence to conclude the Relation valid) to disarm *Death* of its *Terrours*? To chase the *Darkness* of the *Grave*, and give us a pleasing Prospect of an *eternal World*? How can we be more firmly assured, that our *mouldering Dust* shall be the Charge of Providence; and that it shall be collected with the utmost Care in the *Morning* of the Resurrection^c? Or whence can we pro-

^a Luke xxi. 19.^b Phil iv. 11.^c Ps. xlix. 14.

vide ourselves with an Argument better calculated to give us *Confidence* in the *last Day*? Since by Virtue of the *present Relation* (acting in a Consistency with it) we have the highest Reason to believe, we shall be honourably acquitted by CHRIST our Judge; and therefore find a *gracious Acceptance* at the Hands of the Almighty. May we not be certain, on this same Principle, that both the FATHER and SON will acknowledge us on that tremendous Occasion? Rewarding us according to our Works of *Piety* and *Virtue* done in the Body ^a? and consequently, putting us into the full Possession of that Inheritance, which we are Heirs to thro' CHRIST ^b; an *Inheritance incorruptible, and undefiled, and that fadeth not away, reserved* for true Christians *in the Heavens* ^c. These are some of the Reflections, which the present Subject affords. Such as cannot but have their Use with the *pious Communicant*; and therefore may truly be said to bring their own *Reward* along with them.

HAVING thus considered the *Benefits* of this *Communion*, as they rise from the *precise Notation* of the Word: I come now to the next Particular under this Head, which leads me to speak of it

II. As a MEMORIAL. This is that Consideration of the *Rite*, which is not only *most natural* and *obvious*; but which is, indeed, *primary* and *fundamental*. It is, in Fact, a *sine*

^a 2 Cor. v. 10.

^b Rom. viii. 17.

^c 1 Pet. i. 4.

qua non : as well because it was originally appointed to this *particular* Use ; as because to deviate from *such* Use is actually a *Prophanation* of the Sacrament, and therefore exposes a Person to *Punishment*, instead of intitling him to a *Blessing*. The *formal Act* in which the *Essence* of the Celebration consists (as we have shewn above) is *Remembrance*. Therefore *not to remember*, which is *to neglect*, is both an Insult on the Person of CHRIST, the Institutor ; and and a direct Mockery of the *divine Being*, by whose Authority our LORD acted in this *Institution*^a. The Case therefore being such, it follows of Necessity, that if the *Bread* and *Wine* do not serve in *Quality* of *Memorials*, to awaken our Attention, and call up the *proper Object* to View ; they can have no Influence suited to the *Nature* and *End* of the *Supper* ; nor can, for that Reason, answer any one *spiritual Purpose* to the Persons, who *communicate*. Because their whole Efficacy depends on their being differently applied, as *Memorials* to the different Uses this *Rite* is designed to answer. The *Benefit*, therefore, in the present Case is absolutely annex'd to the Act of *Remembrance* : and that not *simply*, but under *certain Restrictions* or *proper Dispositions* of Mind. What *Benefits* therefore can attend, where not the *Qualifications* merely, but even the *essential Act* itself is apparently wanting ? On the con-

^a See *Pl. Ac. Proposition* xvi. p. 79, &c. compared with p. 66, &c.

trary, that *precise Use* of the Institution, we are now speaking of, supposed; we are not only enabled to refer it [the *Institution*] to all its different Intentions; but, at the same Time, become certain Masters of its various extensive *Benefits*.

WHAT has been now suggested will appear with the last Evidence, upon a just Resolution of a Question or two. Let it then be asked, What are the *Bread and Wine* the *Memorials* of? The Answer will be, Of the *Body and Blood* of CHRIST. What then is the Amount of these Words? Nothing less, I apprehend, than the *Person and Passion* of our SAVIOUR, Upon which it only remains to be inquired, What is the Import of those Expressions? I imagine, the whole System of *Benefits* that either reside in His *Person*, (including His *Doctrine* and *Example*) or that descend to the *true Christian* from His *Death*: Or, as the *Plain Account* expresses it, Regard being first had to the *Person*, “all “ that He did and suffered for us^a.” This, however, allowed; the necessary Consequence is, that the *Body and Blood* of CHRIST are only other Words for the whole Contents of *the Covenant of Grace*; and the Love of *Almighty God*, as the *Root or Spring* of all our Enjoyments *temporal* and *spiritual*. See, therefore, as was intimated above, what an extensive Prospect opens upon us from the *proper Use* of the present *Memorials*! But that is not all. For

^a Pag. 155.

besides giving us a View of these multiplied Blessings; they serve likewise to the different Purposes of a *Pledge* or *Token*; of an *Assurance* or *Seal*: the several Lights in which the *Supper* is yet to be considered. Because as every Thing relative to our true Interest, for Body and Soul, is become a *Depositum* to the Church, thro' the *Gift of CHRIST*; and is abundantly confirmed to Her by Virtue of His *Sacrifice*: so by dealing with the *Elements* in Quality of *Memorials*, we, in Consequence, deal with the *Objects* themselves; that is, with *CHRIST* and His *Benefits*: Since these are the Things, and these only, that the *Memorials* are designed to represent. Herein therefore, the Argument fully speaks for itself. Because if we partake of the *Memorials*, we partake of them to some *End*. And what other End can that be, unless the calling to our *Remembrance* the many good *Effects*, that arise to us from these Objects of which the *Bread* and *Wine* are the professed *Memorials*?

HENCE it is that the *Plain Account*, and, with the highest Reason, as far as I can judge, resolves every Thing into *this Use* of the Ordinance, or demonstrates the *Propriety* of its Application to so many different Objects on this *single Principle*. Thus in particular he calls it a Symbol of *Union in Society*^a; a *Memorial* of the *Covenant of Grace*^b; and a *Memorial* of our *Redemption*^c: which is one especial *Benefit* or

^a Pag. 35.^b P. 169.^c P. 171.

Privilege of the New Covenant, besides that we find it spoken of at large, in a Variety of Places, as a *Memorial* of CHRIST, and the *Benefits* purchased by His *Death*. This, indeed, is the Argument of the whole *Treatise*, for which Reason I spare the Reader the Trouble of *particular References*.

As to the *peculiar Benefit* or *Use* of these *Memorials*: it is evident, that they serve to rouse a *dull*, and recover a *wandering* Mind. And again, that they may assist a *weak*, and prove a Guard to a *treacherous* Memory. For as much as they appear, by their Application to our external Senses to have Tendency to revive the Image of a *departed SAVIOUR*, and fix the Impression with a Degree of Warmth on the Mind.

MORE generally, indeed, as the Celebration returns upon us, they may be considered as so many repeated *Memento's* to all the great Purposes of the *Christian Life*: putting us in Mind of our *numerous Privileges*, on the one hand, and our *corresponding Duties* on the other. (Because every *Favour* brings its *Obligation*.) They may occasionally remind us in what particular Instances, and to what respective Degrees, we stand indebted to the *Love* of the FATHER; and to the *Obedience* and *Death* of CHRIST. As also, what is the *Nature* and *Extent* of our Relations both in *civil* and *religious* Life: and by Consequence, teach us to infer, how much it concerns us to *act up* to our Character, and preserve a *Consistency* with ourselves, as Men
and

and *Christians*. But I go on, being now to consider this *Rite*,

III. As a MEAN. But if there be just Reason to consider it in this Light, it then naturally leads us to suspect, that it is conducive to some *End*; in which *End*, if any where, the *Communicant* must be supposed to find his *Account*. Wherefore, as this new View of the Subject makes us impatient of Information; so it necessarily throws us on the following Inquiry: What is the *End* of this Rite, considered in the Capacity of a MEAN?

THE Answer, in general, is; That it serves to all the Purposes, that hitherto have been, or that hereafter shall be, with *strict Propriety*, annexed to the *Supper*, on the respective Heads of *Privilege* and *Duty*. Thus including not only the *two Extremes*, I mean *Grace* here and *Glory* hereafter; but all that the *intermediate* State, either calls us to *do*, or *suffer*, as the *Disciples* and *Followers* of CHRIST.

THE grand Reason, from whence it takes this extensive Compass; or that, which gives it Right to this general Influence, has been already suggested, once and again: namely, that it is founded in, and absolutely turns on the *Love* of GOD, as the *Spring*; and the *Passion* of CHRIST, as the *Basis* of our Hopes. For as we cannot contemplate our SAVIOUR, *sacrificing Himself* for us; without taking into the Account the *Mercy* or *Favour* of the *Almighty*, from whence we receive Him: so it is plain, that the Reflection leads us from Eternity a
parte

parte ante, to Eternity *a parte post*; *b. e.* from Everlasting to Everlasting. And as our Life is merely a *small Portion*, or, I might rather say, a *Point* only, taken out of this *Eternity*, and designed as a State of *Probation*; so the various *Measures* that have been taken by the FATHER, and the various *Sufferings* that have been undergone by the SON, in order to secure our *present* and *eternal Felicity*; cannot, if duly considered, but lead to this *ingenuous Conclusion*: That we are under the highest Obligations to glorify God in our *Body* and in our *Spirit*^a; which appear, by the Whole of this *gracious Process*, to be His. This, I apprehend, is the *intire Circle*; and of this, I look upon the *Supper*, in its Reference to CHRIST, to be the *Centre*. And therefore to bring Matters to a short Issue: the *determinate* and *precise* Answer to the foregoing Question, wherein it is demanded, What is the *End*, to which the *Supper* as a *Mean*, leads the *Communicant*? the *precise* and *short* Answer is: To a View of the *Death* of CHRIST; that is, of His *Body broken* and His *Blood shed* for us on the *Cross*: and therefore, consequently, to all the *Benefits* His *Death* hath procured for us, on the one hand; and to all the *Duties* it requires from us, on the other. The *End* therefore, being thus *glorious*; the *Mean* of necessity, lays Claim to a *proportionate Regard*: Because

^a 1 Cor. vi. 20.

its *Excellency* cannot but rise with its *Usefulness*. To the Intent, however, that we do not form a *wrong Estimate*, and therefore exceed in our *Value*; it is proper we should know: that tho' it be certainly a *Mean*; it is, however, as the *Plain Account* shews, but ONE MEAN^a: and, consequently, tho' it has just Claim to its *own Usefulness*, as such; it is, nevertheless, at no Rate, to be suffered to incroach on *any other*: much less to challenge to itself the *united Influence* of all the Institutions of the Christian Church^b.

It is true, by the *Form* in which it stands exhibited in our Service for the *Communion* (where the *Office*, as we have before observed, is very *complex*;) it may be considered as an *extensive Mean*. [Not but, duly considered, I cannot but think it *such* also in its *own Nature*.] And by Virtue of the *Fitness* of the *Elements* here ordered to be used, it may also be justly called a *Mean* perfectly well *adapted*. Nevertheless, these Allowances being made, it is still but ONE MEAN; and is therefore to be restrained to its *own Bounds*: because to extend it *farther*, would be a common Injury to the several *other Means* of divine Grace.

It may be also proper to subjoin, all that has been said above, whether of its *Extent* or *Fitness*, notwithstanding, that we are by no Means to allow ourselves in thinking, that it hath any *mechanical*, or *miraculous Influence* (a

^a Pag. 156, 190.

^b Ibid. p. 167.

Supposition justly opposed by the *Plain Account*^a; but that it operates as the *Means of Grace* do in general: that is to say, *By informing the Judgment*.

NOR will it be improper for us to understand farther, that the *Usefulness* assigned this Institution does not depend on the *bare Act of receiving*^b, tho' it should happen to be attended with the *external Shew* of every *suitable Affection*, at *that Instant*; but principally on its *general Tendency or settled Influence* on the *Life and Manners* of the Communicant, for the Time to come. Hence, and not by the *mere Act* itself, we judge of the *true Efficacy*, as the *Plain Account* reasons; even that *Efficacy*, which must be the *Test* of those *Dispositions*, that attend the Celebration of the *Supper*. And therefore, where the *good Fruits* of Virtue and Piety do not succeed, it is not the *bare Use* of this *Rite*, nor any other of the Christian Church, that will answer the least *spiritual Purpose* to the *Votary*^c: notwithstanding that, under the Ordinance itself, they might be found to vie with those St. Paul speaks of, who had been *once enlightened, and had tasted of the heavenly Gift, and had been made Partakers of the Holy Ghost, and had tasted the good Word of God, and the Powers of the World to come*^d: Characters, that might bid fair for carrying us into the *proper Dispositions* we have been led to speak of on

^a Pag. 161.
Plain Account, p. 145.

^b Ibid. p. 131, 132, and 143.
^d Heb. vi. 4, 5.

^c See

this Occasion; and yet leave the Possessor absolutely *short* of Interest in any *saving Benefit*; the Reason of which is, that there is no judging of the *Validity* of these Dispositions; but as they approve themselves by a future *abiding Faith*, and such a Series of *Action* as alone distinguishes the true *Christian*.

HOWEVER, that I may give the Reader the best Satisfaction I can, with regard to the *extensive Influence* here attributed to the *Supper*, when properly used as a *Mean*; what I have farther to offer is this: namely, That the Communicant in the present Act, is to be considered as dealing expressly and intimately by Virtue of the *Memorials*, with the Person of CHRIST; and this, under the most *afflictive* Circumstances as to his SAVIOUR; and the most *interesting* as to himself. CHRIST, not in His *Transfiguration* on Mount Tabor; but in His *Crucifixion* at Golgotha: CHRIST in His last Agonies; extended, bleeding, dying on the *Cross*; delivered for our *Offences*^a, and *suffering the Just for the Unjust*, that He might bring us to GOD: this then is the Import of the present *Memorials*; this the Prospect they are immediately supposed to give us. But this stupendous Scene being opened, and the Mind not only *properly disposed* in the *Act* of Participation, but *continued* under the Influence of this *awful attractive* Prospect; with a dying SAVIOUR continually in View; dying to *redeem us from all*

^a Rom. iv. 25.

Iniquity, and to *purify us to Himself* for the most exalted Service: What is there in Heaven or Earth, that will either fill the Breast of the *Communicant* with a *thorough Hatred* of Sin, or inspire him with a *noble Emulation* for Virtue, if this has not a *Tendency* of that Kind? What is the Consideration, that will encourage him to become a *Voluntier* in the Service of his LORD, or engage him to wage *perpetual War* with all his spiritual Enemies, if *this* does not? By what Name, therefore, can we call an Influence of this Sort, unless it be that *Faith*, which, as St. *John* speaks, is our *Victory over the World*^a? What else was it, that tarnish'd the Glory of *Pharao's* Court in the Eyes of *Moses*? Or, on what other Principle did St. *Paul* sit loose to all the insinuating Delights of Time and Sense? He tells us, that he *died daily*^b: meaning in his Affections to every Thing *terrene*. And that the *Life which he lived, he lived by the Faith of the Son of God*^c: and this as his Faith was immediately concerned with a *crucified Saviour*. Here was that Sight, which subdued his Corruptions from *within*; that Sight, which quickened him for the *public Service* of his Master; agreeable to what he says in these Words: *GOD forbid, that I should glory save in the Cross of our LORD JESUS CHRIST, by whom the World is crucified unto me, and I unto the World*^d. And why

^a 1 John v. 4.^b 1 Cor. xv. 31.^c Gal. ii. 20.^d Gal. vi. 14.

should not the *same Cause* be still productive of the *same Effect*? A View of CHRIST crucified now brings with it all the *Efficacy*, it shared a Thousand Years ago. Especially, when besides the bare Prospect of a *dying Saviour*, the Communicant takes into the Account that *Benevolence*, which there was on the Part of his LORD, as one who *freely* offered Himself to Death for us; and that *Unworthiness*, which there is on his own Part, as once an *Enemy to God by wicked Works*^a. When he farther reflects on the *great End*, that CHRIST had to answer by him, while *here*; namely, that he should *adorn the Doctrine of GOD his SAVIOUR in all Things*^b: And also, the *superlative Glory* He has in Reserve for him *above*; even nothing less, than a Kingdom which *cannot be dissolved*^c: entering, moreover, at the same Time, into a distinct View of the *Nature* of that Instance of Submission, he is now paying his Master, as it is both an Acknowledgment of his *present Property* in him; and a virtual Promise of *future inviolable Attachment* to Him^d.

THIS, therefore, being the real State of the Case; what may we not expect from this *complicated, interesting View*; assisted and enlivened by the present *Memorials*, as a *Mean* originally designed to plant these Objects before us; and, in Consequence of the important Reflections they suggest, to call us away from the

^a Col. i. 21. ^b Tit. ii. 10. ^c ἀσάλευτον. ^d Pl. Ac.
p. 166, 176, 188, & *alibi*.

Vanities of Sense to the true *Sublime* of Virtue and Piety^a? Once more,

IV. The next Exhibition of the *Supper*, which gives us an Opportunity of discovering its *Advantages* to the Communicant, is that, which speaks of it, as a *TOKEN* or *PLEDGE*.

AND here, to give us full Light in the Amount of the present Character, it will be necessary to resolve the following Questions: namely,

I. WHAT are the Things of which the *Supper* may be considered as a *Token* or *Pledge*?

THE Answer to this may be in such Particulars as these:

FIRST, It is a *Token* or *Pledge* of the divine Favour, that is, of the *Love* or *Mercy* of Almighty GOD. To make this clear, let it only be considered; that the *Supper* is a *Memorial* of CHRIST, and that CHRIST is not only the greatest Instance of the FATHER'S Love in respect to His *Production*; but also, that His *Mission* into the World is the greatest *Token* or *Assurance* we could have of *that Love*. Hence it is that our LORD speaks of it with that *Emphasis*, when He says: *God so loved the World, h.e. so freely and superlatively, that He gave His only begotten SON, that whosoever believeth in Him should not perish, but have everlasting Life*^b. Again,

^a *Pl. Ac.* p. 190.
v. 8. and 1 *John* iv. 9, 10.

^b *John* iii. 16. compared with *Rom.*

2. THE present Institution 'Is likewise a *Token* or *Pledge* of the *Love* of CHRIST. The Evidence for this is : Because the *Supper* is expressly said to be a *Memorial* of the *Death* of CHRIST ; and because His delivering Himself to Death for us, is, undoubtedly, the *strongest Assurance*, He could give us of His *Love*^a. Hence therefore it is, that the *Love* or *Grace* of CHRIST (as we have before observed) is so frequently celebrated in *Holy Scripture*, as bearing an *eminent Share* in the Work of our Salvation.

BUT the Fact being really thus, I mean, that the *Supper* is an Assurance of the Things now mentioned ; that is, both of the *Love* of GOD and the *Love* of CHRIST : Where shall we set Bounds to the *Blessings* that the *Supper* is a *Pledge* of? For, who sees not, that from this Principle we infer,

3. IN the next Place, that it is also a *Pledge* of the *Pardon* of our Sins? Since it is by the *Blood* of CHRIST that the Church has received the *Atonement*^b ; or that a Way is opened for dispensing *Forgiveness*^c. And as a Blessing immediately connected with the Privilege before us, it likewise becomes a *Token* or *Pledge* of the *Acceptance* of our Persons with the Almighty ; or that the true Christian actually *stands* in the divine Favour^d. Because where Sin is pardoned, and the Person considered as *righteous*,

^a See *Pl. Ac.* p. 168.
p. 49.

^d Rom. v. 2.

^b Rom. v. 11.

^c See above,

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Acceptance with God follows of Course.
Once more

4. BY this Means the *Supper* may be considered as a *Pledge* of all the Fruits of CHRIST'S *Death*, and of all the Blessings of the *New Covenant*: because there is nothing either truly valuable in itself, or absolutely necessary to our State, that does not follow an Interest in the Love of the FATHER, and the *Redemption* we have by CHRIST JESUS. — Is it said? An *extensive* and *encouraging* Prospect indeed! I assure you, not a Tittle more in either Respect, than what the *Plain Account* openly avers. In Support of this bear with me in transcribing a Passage or two. Thus for Example, it says, That the *Supper* may be considered, not only “as an *outward* and *visible Sign*, but as a *Token* or *Pledge* of the *greatest inward* and “*spiritual Grace* (i. e. *Favour* or *Mercy*) bestowed upon Man by Almighty God^a.” Or if that be not sufficiently plain, take the Account in the Words following: “Almighty “God, on his Part, requiring and accepting “our due Performance of this Part of our *Duty*, does by this assure *us*, who come to profess ourselves the *Disciples* of Christ, that we “are in his Favour. Or, in other Words, “The *Lord's Supper*, being instituted as the “*Memorial* of his Goodness towards us in *Christ* “*Jesus*, may justly be looked upon as a *Token* “and *Pledge* to assure us of what it calls to our

^a Pag. 190, 191, compared.

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“ Remembrance, *viz.* that God is ready to
 “ pardon and bless us, upon the Terms propo-
 “ sed by his Son : and consequently, that we
 “ are received by him as the *Disciples* of Christ,
 “ *Members* of his Body the Church, and *Heirs*
 “ of his heavenly *Kingdom*,^a ” &c. Thus far
 with regard to the FATHER, or DIVINE BE-
 ING.

LET us now see how the Matter stands in
 respect of CHRIST. And here we have these
 Words : “ It may also be considered as a *Pledge*,
 “ on *Christ’s* Part, to assure us of all this ; as the
 “ *Bread* and *Wine* are appointed by him to be
 “ eaten and drunk, as Signs (or in *Remem-*
 “ *brance*) of that *Death* of *Christ*, which was
 “ the highest Assurance he could give us of his
 “ Love to Mankind^b. ”

BUT this is more general only, compared
 with what follows respecting our Interest in all
New Covenant Blessings. Here then it speaks
 after this Manner : “ In a word (it is a *Token*
 “ and *Pledge* to assure us, that we are received
 “ by God) as Persons entitled to all the Happi-
 “ nesses promised to *Christians*^c, ” &c. And
 again : it may be considered not only as a
 MEAN, but “ as a *Pledge*, on *Christ’s* Part,
 “ of our receiving hereafter, — all the Benefits
 “ of his *Body* broken, and *Blood* shed, now
 “ called to Mind by these *outward Signs*^d. ”
 What then can be required, either more *full*,

^a Pag. 131.

^b P. 191,

^c P. 131.

^d P. 190, &c.

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or more *explicit*? But this for the first Question: The *Things* of which the *Supper* is a *Token* or *Pledge*.

2. The next is, Upon *what Principle* has the *Supper* a Right to this Character? To this none can wish for a *better Answer*, nor in *fewer Words* than what the *Plain Account* has furnished us with, by saying: that it “ may justly be looked upon as a *Token* and *Pledge* [to “ assure us] of what it calls to our Remembrance^a.” The Meaning, I apprehend, is very obvious; it being only the former *general Rule* of Interpretation inculcated afresh^b: namely, that the *Supper* merits this Character by Virtue of the *Memorials* it deals with: so that it may, with strict Propriety, be looked upon as a *Pledge*, because it leads us to a *distinct* and *clear View* of those Things, which are *Pledges*.

THUS, for Instance, it becomes a *Pledge* of the *Love* of God, because it *calls up* CHRIST to our Remembrance; who, in Agreement with past Observations, is the greatest Assurance of the *divine Goodness* or *Mercy* towards the Sons of Men. A *Pledge* likewise of the *Love* of CHRIST; because it is the *Memorial* of His *dying for us*, than which we can have no stronger Proof of His Love. Thus again, farther, it is a *Pledge* of the *Pardon* of our Sins; because the *Supper* calls to our Remembrance the Sacrifice of CHRIST, who is Himself the Pro-

^a Pag. 131.

^b See above, p. 39.

pitiation for our Sin^a, and whose Blood therefore cleanseth from all Sin^b. Once more, it is a Pledge of our standing accepted with God ; because the Supper is instituted as the Memorial of his Goodness towards us in Christ Jesus : and because in the due Performance of this Part of our Duty, Almighty God assures us, — that we are in his Favour ; and accordingly receives us as the Disciples of Christ, Members of his Body the Church, and Heirs of his heavenly Kingdom. And then, lastly, it is a Pledge to assure the real Christian of his Interest in all the Fruits of the Covenant of Grace ; because it calls up to our Remembrance the Person and Character of JESUS the MESSIAH, who is the greatest and most comprehensive Blessing of that Covenant. Here it is, indeed, that we have the Substance of it in Epitome. The whole Covenant stands collected in our blessed SAVIOUR. And therefore, if the Supper, as a Memorial of the Death of CHRIST, be an Assurance, that Almighty God has given us the Greater ; it is, at the same Time, and for the same Reason, an Assurance, that He will not withhold any inferior Benefit. The only remaining Question is,

3. IN what Way does the Supper immediately or actually answer this End to the Communicant ? The Answer may be readily collected from what has been last said : namely,

^a Rom. iii. 25.

^b 1 John i. 7.

That it herein shares the common Issue of the *other Benefits* annexed to the *Supper*. What I mean is, that the whole Advantage depends on a right Use of the *Elements*; that is to say, the *Remembering*, or *differencing*, the *Bread* as a *Memorial* of CHRIST's *Body broken*, and the *Wine* as a *Memorial* of CHRIST's *Blood shed*; and consequently, both of them together as the *Memorials* of CHRIST in his *Person* and *Benefits*. For it follows upon this Application of the *Bread* and *Wine*, that the Communicant is directly led thro' the *Sign* to the *Thing signified*; and therefore taught to make use of those Things which represent the *Pledges* as a Mean to give him a distinct View of the *Pledges* themselves. And thus it is that the *Plain Account* reasons in the following Words: " We cannot, indeed, " duly partake of the *outward* and *visible Bread* " and *Wine*, in *Remembrance* of *Christ*; with- " out calling to Mind also the *Assurance* given " us by Him, of our partaking, upon the " Terms of his Gospel, of all the good Things " promised in it ^a."

What is it then, that the real Christian can want, that is not equally *provided* for him, and *assured* to him, both on the Part of God and the Part of CHRIST? Does he not here see all the Promises of the *New Covenant* yea and amen to him in CHRIST ^b? Nor so only, but hath he not, indeed, the *Premium*, or *First-fruits* in his own Hands? What other *Deposit* would he have? What other *Token* can he

^a Pag. 19.^b 2 Cor. i. 20.

desire? For, as St. Paul argues in his Epistles to the Romans: *He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all Things*^a? Once more,

V. The last View of the *Supper*, tending to demonstrate the *Benefits* arising from it, is that of a SEAL. I have added this Character of the *Supper* to those mentioned above, not because it will either furnish with any new Matter of *Enlargement*, or admit of any new Method of *Proof*; but merely because I should be very unwilling to incur the Censure of *Indifference* towards any Argument, that hath the least Pretensions to so distinguishing a Character as that of a SEAL.

THE FIRST Question then, as heretofore, is: What is the *Communion* a *Seal* of, taking the Word in its greatest Extent? I answer, Of the several Things enumerated under the last Head: that is to say, of the *Love* of the FATHER in the *Gift* of His SON; and the *Love* of CHRIST in the *Gift* of Himself. A *Seal* also, that our LORD was *accepted* in his *Death*: and therefore, that His *Death* as the *Plain Account* observes, was of *superior Influence* to any of the *legal Sacrifices*. For as much as what could not be done by the *Blood* of Bulls and Goats, has been now happily effected by the *Blood* of JESUS. Again, As the *Supper* is concerned with *that Blood* by which *Atonement* has

^a 2 Cor. viii. 32.

been made, it has likewise a Right to be considered as a *Seal* of the *Remission of Sins*; or an *Assurance*, that a Way has been found out in which the divine Majesty may justly dispense *pardonning Mercy*, and once more smile upon those (however unworthy in themselves) who stand related to CHRIST, as His *Disciples* and the *Members* of His Body. And then, lastly, as a Conclusion we are naturally led to from the Premises, it may yet farther be looked upon as a *Seal* to all the Blessings of the *New Covenant*: Or, as a *Rite*, tending to *assure* the real *Christian* of Interest in all of them, thro' his great *Head*, the LORD JESUS CHRIST. Let it then be considered, what *singular* Blessings are these! How useful the *Confirmation* of them to the sincere *Christian*! And therefore, how valuable that Institution must be, which affords him this Prospect!

BUT it may be questioned, whether all this be not *gratis dictum*: I mean, whether the *Supper* has any Claim to this *Character* or not: especially, if what the *Plain Account* says be true, viz. That the *Supper* itself, *i. e.* the bare *Act* of Participation, *seals nothing*². [of which more particularly by and by.] This therefore leads us to the other Inquiry: namely What is the *true Principle*, or *Reason*, on which the *Supper* puts in for the Character of a *Seal*? And, in *what Way* can it be supposed to serve *this End* to the Communicant? I shall answer these

² Pag. 127. compared with p. 143, 144.

Questions together, by observing as follows: That it may be considered, both as having a Right to this *Name*, and becoming of *this Use* to the *worthy Receiver*, as the *Elements* used on this Occasion, the *Wine* in particular, is eminently a *Memorial* of the *Blood* of CHRIST; which is the *true* and *only Seal* of the New Covenant^a: and as by being led thro' the *Memorial* to this View of the *real Seal*, he is likewise led into the *true Use* or *Intention* of that *Seal*, which is to *assure* or confirm to the real *Christian*, all the *Benefits* laid up in the *Covenant of Grace*: whether *promised* on the Part of GOD, or *stipulated* for on the Part of CHRIST, in Consequence of shedding His Blood.

THUS then the *Blood* of CHRIST answering the same End to the *Covenant of Grace*, that *Seals* answer to all human Contracts: and the *Wine* being not only a *Memorial* of the Blood of CHRIST, as the *Seal* of the *New Covenant*; but giving the pious Communicant this *View* of it, and leading him at the same Time, into a just Estimate of its *Usefulness* to him, under the Notion of a *Seal*: I say, Things taking this Turn, as the *Sign* is put for the *Thing* it represents, and the *Effect* for the *Cause*, from whence it flows: so the *Supper*, in a *large* or *figurative* Sense, is, or may be denominated, a SEAL.

THUS it is, that the *Plain Account* argues on the Point, when it says, as a Paraphrase of

^a Pl. Ac. p. 168.

our SAVIOUR's Words: " and for the same
 " Reason, I style this *Cup*, or this *Wine*, the
 " *New Covenant in my Blood*; because you are
 " hereafter thus to drink *Wine* in a religious Re-
 " membrance of my *Blood*, in, or thro' which,
 " after it shall be shed, this *New Covenant* will
 " be confirmed, as by a Seal or Testimony to
 " the Truth of it; in order to assure you the
 " more undoubtedly of the *Remission* of your
 " *Sins*, stipulated in that *Covenant*, upon true
 " Repentance and Amendment^a."

HERE let it be observed, First, as to the particular Blessing of *Forgiveness*, That the *Plain Account* not only asserts, that *Remission* of Sins is thro' the *Blood* of the *New Covenant*; but also says, that it is *assured* to us by a *religious Remembrance* of the Blood of CHRIST. Because, when we drink *Wine*, in this pious Manner, we consider it as a *Memorial* of that Blood, which is the *Seal* of the *New Covenant*: This *Memorial*, at the same Time directing us to the *Use* of a Seal; and on that Account, claiming, in a more remote Sense, the Honour of that *Character*. Again, let it be observed, Secondly, as to the Blessings of the *New Covenant* in general, that they are not only here said to be *confirmed* to us by the *Blood* of CHRIST; but that, where the Communicant uses the *Cup* with that *religious Remembrance*, which is always necessary to accompany it; they cannot but rise to him in this Light^b. The Demand,

^aPag. 20, 21.
 above, from p. 191.

^b Compare this Passage with the Quotation

however,

however, upon this, is: How comes it about, that the *Supper*, properly used, brings this Influence along with it? No otherwise than as the *Wine* is a *Memorial* of that *Blood*, which is the *Seal* of the *New Covenant*^a. For by this means it not only calls up to our Remembrance the whole Contents of that *Covenant*; but likewise the *Manner* in which the Blessings of it are *ratified*: and consequently, besides giving us a *renewed View* of the *Seal itself*; tends also to give us a *renewed Assurance* of our Interest in all the Blessings, which CHRIST'S *Blood* is a *Seal* to: provided we partake in a *suitable* and *worthy* Manner. So that still the Reason of the present Character proceeds on the same Principle with what was observed above: namely, That as the *Supper* is both the *Means*, by which we discover the *Seal itself*; and by which the *Blood* of CHRIST becomes useful to the Communicant, as *such*: so that, which answers the *End* of a *Seal*, and is, in its *Effects* of this Use to us; may, doubtless, in a *figurative* Sense be called by that Name.

Not but it may likewise be observed, as a farther Means of accounting for the Matter before us; that as the *whole Circle* of religious Practice is an *Assurance* to the Person so practising, that he is a *Child* of GOD, or has Part in the *divine Favour*^b; so where *this Rite* is observed with *suitable Qualifications* or *Dispositions*, it cannot but lay in for its Share, as Part

^a Compare also p. 21, and 168—170.

^b Pl. cxix. 6.

of the Body of religious Duties. It is one, tho' but one *Instance* of Duty. And besides, that it is so far acceptable to GOD^a; it is also an *overt Declaration* (as it is accompanied with *Prayer*) that we owe the Almighty a Tribute of *universal Obedience*; and have nothing more at Heart, than that we may obtain Strength for the Discharge of it. Herein, therefore, so far as it goes, a Degree of *Assurance*, or a Sort of *Seal* [the Answer of a good Conscience] is certainly attendant. Or, if this Mode of Expression be thought *too strong*, we shall, at least, be allowed to represent it as a *Mean* leading to that desirable *End*. Because there is always a Connection between the *Observance* of a Duty, and the *Blessing* promised to it by the Almighty: therefore the Text says: *The Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness and Assurance for ever*^b.

AND this, if I mistake not, is a Method of reasoning allowed us by the *Plain Account*: I speak in regard to that Part of it, which considers the *Supper*, as *one Branch* of religious *Service*^c. But the *principal* or *grand Reason* is that assigned above: namely, that the *Supper*, by presenting us with the *Memorials* of the *Free Seal*, calls up the *Seal itself*, and all its *divine Uses* to our Remembrance; and therefore *virtually* answers the *End* of a *Seal* to the Communicant.

^a *Pl. Ac.* p. 155.
&c.

^b *Isai.* xxxii. 17.

^c *P.* 127,

THUS then I have considered the Ordinance of the LORD's *Supper* in several of its most *popular* and *promising* Lights: and, indeed, in all those by which I have found it represented on the Authority of *Holy Scripture*. And have endeavoured to exhibit, at least, a general View of the *Uses* or *Benefits* of the *Supper*, under those Characters, as they belong to, or await, the *worthy Communicant*. It is not, indeed, to be supposed, that ALL these *Reflections* and *Benefits* can always, and upon every Attendance on the *Supper*, rise in the Breast of the Communicant; but these are the *several Benefits* themselves, and it is upon these that his *Reflections*, if duly qualified, must necessarily turn, in a *larger* or more *confined* Compass.

AND I have this to observe in Favour of the *Uses* here advanced: That forasmuch as they are such, as are either included in the *general Design* of all Christian Institutions; or such as are founded in the *especial Nature* of this Rite: so they are *Uses* or *Benefits*, which the Author of the *Plain Account* hath either *expressly asserted*; or (following by *undeniable Consequence*) are what he cannot but think himself obliged to countenance. As an Instance of this Sort of Reasoning, permit me only to bespeak the Reader's Attention to those *Deductions* or *Inferences*, which naturally follow from that single Position, where it is allowed: That "the *Death* of CHRIST more than answered all the beneficial Purposes of any of the *legal Sacrifices*." Nor will the Reader indulge any

any *Scruple* in the Point, when he considers, that this Method of *Argumentation*, is always *allowed*; and stands warranted by a *general Concession* to this Purpose in the *Plain Account* itself^a.

I have said nothing, indeed, of the *Supper* as a *Fæderal Rite*, or as *the Renewing of the Christian Covenant on our Part*; because I am thoroughly convinced, by the Reasoning which I find on this Head in the *Plain Account*, that there is, in Fact, no *Scriptural Foundation* for any such Character of the *Supper*. The *Inconsistency* of it, in my humble Opinion, is there fully made out. Unless, indeed, it be contended, that we are to call *every repeated Instance of Subjection* to the Almighty by that Name. But then, I apprehend, that is using *pompous Expressions* without any *determinate Meaning*, instead of those which are more *familiar*, and consequently more *intelligible*. And thus, again, I have passed over that Character by which the *Supper* is now most commonly spoken of as a *Sacrament*: not only because there are no Traces of that Expression to be found in *Holy Scripture*; and that, as the *Plain Account* observes, it is a Word of the *latest Date*, and *most loose Signification* with ecclesiastical Writers: but also because, so far as it is designed to imply *that general Obligation*, which every Christian is under to observe *all the Laws* of our SAVIOUR, as *Head* of the Christian Church; its *Import* is sufficiently secured, and abundantly inforced, under the other Characters of the *Supper*, here enlarged upon.

^a See P. 153, &c.

IF there yet remain any Thing necessary to *explain*, or *prevent Mistakes* on, this Head, it can only be to remind the Reader of a *Remark* since made^a (tho' it may occur, I apprehend, from the Whole of what has been here suggested) that, when the several *Benefits* mentioned above are said to arise from the Communion of the LORD'S *Supper*, it is by no Means designed to intimate, that any of these *Benefits* are *necessarily annexed to*, or *incorporated with* the Act itself: Or that they are the *immediate and inseparable Result* of our communing at the LORD'S *Table*; that is to say, of our *eating the Bread and drinking the Wine*. How far they are *connected with*, or *bear Part*, in that *serious and sincere*, that *religious and thankful Remembrance* of CHRIST, is another Question. Whether the Act so *qualified*, does not *involve*, or *bring with* it these high Privileges [I mean, a *renewed Application* or *Sense* of them] ought to be considered? Here therefore, I cannot but conclude in the *Affirmative*. Because this is something *super-added* to the *bare Act*; yet necessary to a *worthy Participation*. But this only *en passant*, as no direct Part of the present Observation; it being only now intended, in Consequence of what was said above; that it is not the *bare Reception* of the *Elements*, and the Use of them by a *common Eating and Drinking*, that gives the *Efficacy* to this Institution, or

^a See above, p. 76.
p. 145.

^b See *Plain Account*,

that

that *procures* or *entails* these Benefits on the Communicant. *This* the *Plain Account* every where opposes (how far it may be a *Peculiar* in that Treatise I know not) and certainly with the *strictest Justice* : because to admit a Doctrine of this Kind would be to lead us back to the Church of *Rome*, and give us an unwarrantable Opinion of the *Opus Operatum*.

IT is our Duty to attend all the Institutions of *divine Grace* ; but it is not *because we attend*, that therefore we *must profit* by them^a. The bare *Act* of *Participation* has no more *Virtue* or *Energy* in it (abstractedly considered) than the *Act* of *reading* the *Scriptures* ; or *hearing* the *Word* preached ; or *saying* our *Prayers*, and the *rest* : yet all of them are *Means* conducing to the *End* for which they were appointed, and *Means* to which a *Blessing* is promised. For which Reason it is *in* and *by* them that Almighty God is *ordinarily* pleased to dispense *divine Light* and *Life* : but it is not BECAUSE we *read*, or *hear*, or *pray* ; but because He vouchsafes to *concur* with His own Institutions.

AND thus He can make any Ordinance a *Token* or *Seal*, as well as the *LORD's Supper*. What I mean is, that He can by the other Rites of the *Christian Church*, as well as the *Communion* (not detracting in the least, either from its *Excellence* or *Usefulness*) make a *Discovery* of the *Remission of Sins* ; impress a Sense of *pardoning Mercy*, or convey some *encouraging Intimation*

^a *Isai.*

to the Mind; and, thro' this Medium, *witness with the Hearts* of His People by His own SPIRIT, that they are *His*^a. He can lead to the *Fountain* of the Lamb's Blood^b (which is the *Seal* of the New Covenant) and by *sprinkling it on the Conscience*^c, *purge it from dead Works*, and make it capable to *serve the living God*^d. These *Benefits* therefore, are not *peculiar* to the *Supper*, nor absolutely tied down to this *precise Act*; but are *common* to all divine Rites, when the Almighty takes the Work into His own Hands. Hence St. Paul puts that Question to the *Galatians*: *Received ye the SPIRIT by the Works of the Law, or by the bearing of Faith*^e? Meaning by these last Words, the Doctrines of the *New Testament*. And as the *Supper* is founded on that Doctrine, or is one of its *positive Injunctions*, so it has its Share in the *general Efficacy* attending the Observance of such Duties, when the Act is *justly qualified*.

BUT lest what has been hitherto advanced should not prove so intirely satisfactory, as we could desire; and it is evidently a Question of no small Importance: we will see, whether we cannot *illustrate* and *confirm* this Reasoning, by a particular Application of it to some One Character of the *Supper*. And, because we are willing it should have all the Advantage and Weight possible, we will select that Character,

^a Rom. viii. 16. ^b Zech. xiii. 1. Rev. vii. 14. ^c Heb. x. 22. ^d Ibid. ix. 14. ^e Gal. iii. 2.

which considers the *Communion* as the *Seal* of the New Covenant.

It has then been said above, that the *Act itself*, strictly taken, *seals nothing*. How does this appear? On this Principle: namely, That it is properly no more than a *MEAN*, thro' which we have, first of all, a *View* of the Things, that have been done for us. And, Secondly, by which also we reap the *Advantage* of this View: First, in the *Influence* it has on our Minds for *present Comfort*: And, Secondly, in the *Impression* it may leave with us for our *future Progress* in Virtue. It is then observable from hence, first, that the Things themselves are with *CHRIST*. All *actual Benefits* are either what we have in *HIM*, or what have been *purchased by HIM*. And therefore, Secondly, That the *Act* is only a *Mean* procuring us this *Sight* of them for general Usefulness. Or, take it in these Words: It is not what the *Act itself* does, nor what we acquire by the *Act* (as to the *Benefits* themselves) but it is what *CHRIST* has *actually done* for His People, and what we, as Part of His Body, have now a *Sight* of. And the *Comfort* which arises from this *intellectual View*, at present; and the *Influence* it has on our whole *future Conduct*; is *our Benefit*. A Benefit of that *Sort*, or *Class*, which, thro' the Blessing of the Almighty, stands connected with the Use of a *proper Mean*^a.

^a See above, p. 13, &c.

I HAVE been the larger here, that is, on the Head of *Benefits*, because I have been inclined to think (how justly I know not) that one great Reason of Opposition to the *Plain Account* must have been, that Persons have but too generally allowed themselves to think, that it infringed on the *Benefits* arising to the *Christian* from the *Supper*. But I cannot see, what *Privileges* can be wanting: Or where there is Room to complain of *Abridgment*, if that be the *Complaint*. Not but, to be quite open, a *Suspicion* of this Kind appears to me the more *unreasonable*; and therefore, sometimes, makes it a Question with me, whether I have not overcharged the *Opposition*; when I recollect, that in Return to an Inquiry, concerning “those *Privileges* or *Benefits*, which
 “are truly and certainly annexed to this Duty,
 “or implied in it;” our Author has given his Answer in these Words: “*All* that either in
 “*general* are promised, or naturally belong, to
 “a sincere Obedience to any positive Com-
 “mands of God, known by us to be such; or,
 “in particular, are, in the *Nature* of the Thing
 “itself, implied on this Rite, or result from
 “it^a.”

BUT I very well know, there are Persons *so unbappily educated*, that, unless you use their *particular* Phraseology, they do not understand you; and are ready to think, you either *mean nothing* by what you say; or if you

^a Pag. 153.

do, that it must be something *very bad*. These however, are, by no means Objects of *Contempt*, but *Pity*; and therefore a *benevolent Allowance* is to be made for them. Here is *every Thing*, I imagine, that can be desired; only it does not happen to be in *their Words*: but that is their *Unhappiness*, and not the *Fault* of the *Plain Account*: I say, *every Thing*. For, as far as I can see, the *Plain Account* provides for the whole Circle of *Benefits*; and that, in *many Cases*, as has been already observed, in *express Terms*. For Instance: Here are all the *Benefits*, that belong to CHRIST's Person, His Life, Doctrine and Example; all that belong to His Offices; all that arise from His Relations; the *Benefits* of His Passion, and the Benefits of His Advocacy. What then is it, that the warmest Advocate for *spiritual Privileges* can yet be in Quest of? Is not this the Substance, or Total of his *mediatorial Undertakings*? "No," perhaps they may say, "there is yet one considerable Benefit, that we have heard nothing of; a Benefit, that we shall expect to find, not by *Implication* or *Inference* only; but in so many Words at length. Nothing short of that *Form* will give us Satisfaction on the Head." And pray what is it? "No less Benefit than the Doctrine of *divine Influences*; the *Operations* of the BLESSED SPIRIT. And where is it, that the *Plain Account* gives us the least Hint of this *Energy*? Where does it make any Provision for our coming under this *Influence*? So far from it, that we

" may

PLAIN ACCOUNT, &c. 101

“ may demand: Is there not an *Opposition*
 “ made to this Doctrine? Does not the *Plain*
 “ *Account* absolutely assert the *Reverse*?” I
 own, I am of a *different Opinion* myself; and
 imagine, I shall be so happy, as to gain the *Con-*
currence of the Objector, after having gone thro’
 these two Things; that is to say:

FIRST, when I shall have laid before him
 those Reasons, which oblige me to conclude,
 that the Author of the *Plain Account* allows of
 these divine Influences, in general. And,

SECONDLY, When I shall likewise have ad-
 duced the several Principles, which make it ap-
 pear, that He cannot exclude these Influences
 from having a Share in the worthy Reception of
 the Supper, in *particular*. Wherefore, as to

THE FORMER of these Heads, that is, the
 Reasons, which oblige me to conclude, that the
 Author allows of these divine Influences in *gene-*
ral; I have to observe as here follows:

I. HE admits the *Existence* of the HOLY
 GHOST, or that there is such a *divine Person*.
 Hence the *Plain Account* not only speaks of the
 SPIRIT in common; but calls Him the *Holy*
Spirit of God, and the *blessed Spirit*^a. But if
 the *Existence* of the SPIRIT be allowed, and
 that with these eminent *distinguishing Epithets*;
 it is certain that He exists to *some End*; and this
End not merely to Himself, but to the *general*
Advantage of Christians: being therefore called
 the SPIRIT of CHRIST^b, as well as the SPI-

^a Pag. 134. — 142.

^b Rom. viii. 9.

RIT of GOD^a. Now this *general* End is likewise admitted by the *Plain Account*, when it says: "That GOD Himself has annexed that "*Benefit* [the Holy Spirit] to the Duty of "*Prayer*." And tho' the *precise Measure* in which it is dispensed, is left undetermined; to which Purpose it farther adds: "Whatever the "*Nature and Degree* of it be, according to the "*different Ages of the Church*, and the various "*Necessities of Christians*^b:" This, however, is an express Acknowledgment of the Thing, I mean, the SPIRIT Himself in His *beneficial Influences*. Nor so only, but a *Concession* by which a *considerable Compass* is granted to these Influences. But with respect, more particularly, to the *great Ends* to be produced by these Influences, they are to be collected, not only from *His own Nature*, as it rises; at least in Part, from the *Epithets* above; but also from these *Operations*, which are ascribed to Him in Holy Scripture. Which as they affect the *Christian*, properly so called, are summarily included in *our being born again*, or *born of the SPIRIT*^c. This therefore affects the *Mind* and its *Faculties*: and from thence, of Consequence, the *Life and Manners* of the Christian. But that leads us to subjoin,

II. THAT the *Plain Account* farther acknowledges the *moral Fruits or Graces* of the SPIRIT, as they discover themselves in the

^a Rom. viii. 9.^b P. 159, 160.^c John iii. 3, 5, 6.

Practice of *Virtue* and *Piety*^a. But these allowed; besides its being a Testimony to the Existence or Personality of the SPIRIT; it is likewise a Testimony to His *internal Influences* or *Operations*, by the Argument above. Because these *outward Fruits* of Virtue and Piety, are only the *Evidence* and *Consequence* of an *inward divine Principle* in the Renovation of our Nature. This is the *Root*, or *Spring*, from whence they flow, as from a *Fountain*; agreeable to our LORD's Representation of this Matter^b. They have their *Root* or *Principle* from within; as the Effect of a *divine Nature* there implanted by the Operations of the SPIRIT of GOD^c. This appears from the very Character here given them, when they are called the *moral Virtues* or *Graces* of the SPIRIT. For, if they are *His*; if they are to be called after *His Name*; they are then, certainly, His *Workmanship*. If the SPIRIT of GOD hath not produced them, I see not upon *what Principle* they can be attributed to HIM. And the *Manner* in which He produces *them*, or the *Principle* from which they arise, is that, which every Way accords with the Nature and Dignity of the *reasonable Creature*^d: which is that of *informing* the Judgment and convincing the Person of the *Beauty* of these Things in themselves; and *their Fitness*, both to the Place he fills in

^a Pag. 138. compared with p. 134. and 140, 142.

^b John vii. 38, 39. *Pl. Ac.* 139, 142. ^c 2 Pet. i. 4.

^d See *Pl. Ac.* p. 154.

the Scale of *intelligent Beings*, and his Relation to, and Dependence upon the *first Cause*. In Consequence of which he plainly sees, that they have an *equal Tendency* to advance the divine Glory, and do Honour to his own particular Nature. From which Reasoning it evidently follows, that he cannot but make them the Object of his *Choice*, and the *last End* of his Pursuits.

THESE then are the two Reasons, which I have to offer in Favour of the *Plain Account*, as giving a general Testimony, both to the *Being* and *Influences* of the HOLY GHOST. Let us now see,

IN the next Place, What is to be alledged in regard to its *particular Influences*; and those with an immediate Reference to the Institution of the *Supper*. Here then the Reader will please to observe the following Particulars: namely,

I. THAT it is the express Doctrine of the *Plain Account*: That “ GOD will certainly
 “ perform what He has *promised* to every one
 “ who partakes of the *Lord's Supper* worthi-
 “ ly^a.” But this allowed: we are very well assured, that *One Promise* of the FATHER, and that the *standing Promise* of the New Testament, is the *Gift* of the SPIRIT^b; to be continued in one Degree or other for the Service of the Church to the End of the World^c: all

^a *Preface*, p. 5.
xiv. 16.

^b Luke xxiv. 49.

^c John

which,

which, as we have seen above, is allowed by the *Plain Account*. Now would we know to what *more general End* the Spirit is thus to be continued with the Church, we may readily inform ourselves from those Words of our LORD, where He says: *He shall take of mine, and shall shew it unto you*^a. This *Promise*, you observe (explaining the *Promise* of the FATHER) was first made by our LORD to the *Apostles*, as the *Representatives* of the Christian Church; but *in them* to all the Members of His *mystical Body*, in all succeeding Ages to the End of Time. But if this be the *general Use* of the SPIRIT, it will, doubtless, afford a good Plea, why He should be engaged to this *precise Purpose* in the LORD's *Supper*, more especially. The Reason is: because the whole Celebration, if *worthily* performed, depends on this *individual Influence*: *taking of the Things of CHRIST*, and *shewing them* to the pious Communicant. For herein it is, that the very *Essence* of this Act, as it turns upon our *Remembrance* of CHRIST and what belongs to Him, consists. How are we to *remember* CHRIST, so as to enter into His *various Fulness*; otherwise than as the SPIRIT here makes use of the *Bread and Wine* as *Memorials* to remind us of His *Person* and *Sacrifice*; and consequently of all the *Fruits* that attend His *Obedience* and *Passion*?

It is by the Institutions of the *New Testament Church*, that the SPIRIT of God ope-

^a John xvi, 15.

rates; and therefore by *This* among the rest. For the *Promise* here made by CHRIST, we are to remember, as much belongs to, and therefore we may suppose, will be as much fulfilled in, one Institution as another; Regard being had to its *Nature* and *Compass*. Wherefore to suppose the SPIRIT of GOD no way concerned to look to the *Efficacy* of any one Institution; is to suppose, the Institutions are appointed to *no particular End*. A Doctrine so far from being countenanced by the *Plain Account*, that it every where asserts the contrary. But there being here a *precise End*, the Influences of the SPIRIT are therefore necessary to *that End*. And so much the more in the Celebration of the *Supper*, as, according to former Observations, it is, in our Office, a very *complex Service*. Tho' it must not be forgot, that by how much we *enlarge the Service*, by so much we *lessen* the Merit of the single Act of *Participation*: What I intend is: That *each Part* can only have its *own Share* in the *Benefits* produced. Again,

II. THE *Plain Account* tells us in Words at length, the Benefit of the SPIRIT is *expressly promised* to the Duty of *Prayer*. But if so; it appears to be equally promised to the *worthy Celebration* of the *Supper* on the Author's *own Principles*. Because he makes *Prayer* a necessary Part of the Celebration, where he informs us, that Addresses of this Kind made by the *Communicant* himself to the Almighty, are so *essential* to the Consecration of the *Bread* and *Wine*,

Wine, that, without such Addreffes, “all other
“ *Consecrations* that have gone before, will do
“ *Him* no Service^a.” And this, doubtless is
true; tho’ these Addreffes should only be of the
mental, or *ejaculatory* Kind. [And, indeed, I
here consider them *in no other Light*.] For
every *Prayer*, qualified in the Manner contend-
ed for by the *Plain Account*, and having the
Influence there assigned it; must be of *that Na-*
ture, which St. Paul calls *praying with the Spi-*
rit, and *praying with the Understanding*: and,
of Consequence, no other than the *Prayer of*
Faith; since that is the *Prayer*, which is alone
prevalent to the Purposes we are now speak-
ing of.

THE SPIRIT, therefore, being not only a
general Promise, and, for that Reason, a Branch
of the *Happiness* belonging to *Christians* while
here^b; but being also a *particular Promise* to
the Duty of *Prayer*; and that Duty being an
essential Part of the Celebration: it follows,
that the Influences of the SPIRIT are as *truly*
and *fully* acknowledged by the *Plain Account*
to belong to this Ordinance, as they are to any
one Institution of the Christian Church: or, as
it is certain, that they make any Part of the di-
vine Blessings promised to sincere Christians in
general. Again,

III. THIS Doctrine is farther to be charged
on the *Plain Account*, both by all the *Charac-*
ters that it allows the *Supper* to bear, and all

^a Pag. 121.

^b Pl. Ac. p. 131.

the *Relations* in which the Communicant is said to stand to CHRIST, and, lastly, by all the *Dispositions*, which it makes necessary to the *regular* and *acceptable* Performance of this Duty.

FOR let it be asked, What are the *Characters* under which the Communicant is supposed to partake? Verily, no other than those of a *Disciple* and *Follower* of CHRIST; a *Member* of His mystical Body, and a *Subject* of His spiritual Kingdom^a. But the Demand upon this is: By what Means is he brought into these *Relations*? Or, How is He qualified to act in these different *spiritual Capacities*? Where is the Power equal to these Characters, or capable of raising them; if the HOLY GHOST has no Share in the Operation? But as we have before proved *this Interest* on the Part of the true Christian, so the *Plain Account* openly allows of all these Characters; and therefore considering the Communicant in *this Light*, it must also consider him as partaking of all those Influences, which are necessary to constitute him the Person here described. I mean, the Influences of *that SPIRIT*, which is common to the *Members* with the *Head*, and so makes them *one Body*. It is thro' the Influences of this SPIRIT, that the Relation to CHRIST, as to what is called *Vital Union*, takes Place and subsists: and therefore not to partake of the Influences of

^a See *Pl. Ac. Propos.* ix. p. 29. and in other subsequent *Propositions*; *et passim*.

the SPIRIT in the Use of this *Rite*, is not to partake of it as *Members* of His Body: The contrary to which the *Plain Account* every where asserts.

THE same again follows from the Consideration of the *Dispositions* proper to a *worthy Reception*; all attendant upon, or rising from a *due* and *just Remembrance* of CHRIST. Who then is it, that works this *Remembrance* in all its extensive Qualifications? If it be certain, that we *do remember* as we ought; if we have the *proper Dispositions*; if we attend with a *suitable* and *worthy Frame* of Mind; as they are *Benefits* in themselves: so they are *Benefits*, which take their Origin, from a Person's Use of the Ordinance under certain *superior Influences*.

If it be not thus, I hope, I may insist on having the Man pointed out to me, who can command a *serious* and *devout Frame* of Mind; a *religious* and *holy Veneration*; a Temper full of *Gratitude* and *Joy*; of *Admiration* and *Thankfulness*; in fine, All the *Christian Graces*^a, at Pleasure: or, at least, upon all such Occasions, as may call him to approach the LORD's Table. And this any *ordinary* Man; *b. e.* any Man in *common*. 'Till that is done, I see not, but I have sufficient Reason to conclude, that these *spiritual Dispositions* are from *Above*. And that, as they bespeak, in every Part of them, the *true Disciples* of CHRIST; so they are a Consequence of that *Union*, which subsists between

^a *Pl. Ac.* p. 156.

the *Head* and *Members*, by Virtue of their being animated by *one* and the *same* SPIRIT, even the good SPIRIT of GOD.

HERE, as the *Plain Account* observes, *Faith* is implied^a; and that we know is of the Operation of GOD'S SPIRIT^b: but if so, may we not suppose, that by the same Instrumentality, *new Promises* may be made (as the Christians *Necessities* require;) and that *old Promises* may be revived? That our *Faith*, first wrought under this Influence may also be strengthened; as *the Grounds* upon which we have believed, may be farther *cleared up* and *confirmed*? That our *Hope* may be *enlarged* by our acquiring a more extensive View of the *Benefits* of CHRIST'S Passion, and the *Glories* of the upper World? That our *Joy* may be *increased*, as the blessed SPIRIT, thro' the present *Institution*, may give us a more exalted Idea of the *Love* of GOD; and may use it as a Means of *shedding* it more plentifully *abroad in our Hearts*^c? And also that by the same Medium, the divine Impressions of this *Love* may both tend to engage us in, and strengthen us for, the Culture of *universal Righteousness*^d? So again, as the *Plain Account* speaks, is it not reasonable to suppose, that it may prove an *Antidote* against *Sin*; a Means to promote the *Health* of our Souls, and *help to nourish us up unto eternal Life*^e?

^a Pag. 166.

^c Rom. v. 5.

163.

^b Col. ii. 12. compared with Gal. v. 22.

^d Pl. Ac. p. 162.

^e Ibid. p. 160, —

PLAIN ACCOUNT, &c. III

IN a Word then, in whatsoever Light we consider either *ourselves*, or the Sacrament of the LORD'S *Supper*, the Presence of the SPIRIT must be supposed: as it makes us what we are in a *spiritual Capacity*; as it gives us our *Relation* to CHRIST, and one another; as our *Communion* is with the FATHER and with His SON JESUS CHRIST; as it opens to us a View of our SAVIOUR, in His *Person* and *Fulness*; as the *whole Improvement* of the Institution depends on it, whether we regard it as a *Memorial* or *Mean*, as a *Token* or *Seal*: it cannot answer these Ends, in any Respect, but as we are led thro' the *Bread* and *Wine*; and from thence have a View of His *Benefits*, as Things designed for our Use.

AND, if these are not *express Declarations*, they are however such *apparent Consequences*, as challenge equal Regard in their Application. Not but, as I said above, the *Plain Account*, by allowing the *several Characters* and *Dispositions* here mentioned; must, I apprehend, be supposed to allow that *Cause*, which can alone produce the *one* and render the *other* truly *beneficial*. Tho' if that be not sufficient, I have yet to observe, that when the *Plain Account* represents our *Union* and perfect *Friendship* with CHRIST as a Consequence of our *partaking of the good Spirit of His Gospel*; it carries in it, with me, all the Force of an *express Declaration* in Favour of the present Argument.

HAVE

HAVE we not then from what has been now advanced, a fair Solution of all *Difficulties*? A full Answer to all *Scruples* on this Part of the Argument? “By no Means,” may we suppose the *Objectors* to reply. “For so far” will they say, “is the Author from having any Intentions, like these here represented; that he appears to oppose these *Influences* in express Terms, where he speaks after this Manner:” — “And what *reasonable* Creature would not be content with *Benefits* of this [the *moral*] Sort, which are always of substantial and lasting Service; without fancying to himself *Privileges, Communications, or Impressions*, from Above^a,” &c.

AND is this produced as an *Objection* from the *Plain Account* to the *genuine Influences* of the HOLY GHOST, as challenging a Place in the *Supper*? Nothing certainly can be *more wide*; as we imagine will evidently appear by what we have to suggest in Answer to it; which may be considered as

IV. THE LAST Argument on this Branch of the Subject. Because by this Answer we shall have it in our Power to shew, that it is *something else*, and not *these Influences*, that the *Plain Account* here opposes; that *those Influences* which are the real Produce of the Spirit of God, are absolutely *without Exception*; and, lastly, that to suppose our Author designs the *Exclusion* of these in the present Passage,

^a Pag. 156.

would be to suppose them highly *inconsistent* with Himself. We observe then,

I. FIRST of all, that it is clear to a Demonstration, from the whole Passage taken in its Connection, that the *Influences*, here opposed by the *Plain Account*, are those, and those only, which are *injurious* to moral Virtue; and which therefore, as the Author represents, “ too often leave the *Person* in a Disposition of
 “ thinking meanly of those real and practical
 “ Excellencies, which are the true Heighths,
 “ and exalted Accomplishments, of the *Chri-*
 “ *stian Life*.” Hence it is, that he but too justly brings them under that Odium, which runs thro’ the other Part of the Description; where he tells us, that they are such Kind of *Communications* and *Influences*, as are “ never
 “ expressly promised to this Duty;” (for how should they, when contrary to its very *Genius*?)
 “ never with Certainty to be rightly judged of,
 “ in any Case; often fallacious;” (*b. e.* those which are mistaken for the Influences of the SPIRIT;) “ and leaving the Mind, in which
 “ the Images of them have been worked up, in
 “ a State satisfied with what carries no rational
 “ Satisfaction in it,” &c. But if *these* are the *Influences*, who, pray now, would not readily discard them? Where is the Christian, who must not think it his Duty, and make it his daily Care, to watch against such *Impressions* as these? Left he belie the HOLY GHOST, and charge that to His *Influences*, which is merely the Produce of an *heated Imagination*, or the Efforts of

his own *misguided Affections*. These, however (as the Effects fully evince) are the *Communications* and *Impressions*, that the *Plain Account* opposes. But if *these*; they are manifestly such, as are *foreign* to the present Argument. Wherefore we go on by representing farther:

2. IT is then certain, for the Reasons just given, that what are here described cannot be any of those *Influences*, which have the SPIRIT of God for their Author; such being absolutely *above Exception*: not only as they apparently fall in with the *general Design* of all Institutions; but as they serve that *particular Use*, which the *Plain Account* every where ingrafts on *this Ordinance*: namely, *Amendment* of Life, and the Practice of *Virtue*. But if the Case be of this Sort; it is certain, that *such Influences* are so far from meeting with any *Opposition* from the *Plain Account*; that there is nothing, which *it* either more openly countenances, or more strongly enforces. The Propriety of this Reasoning will appear, when it is considered: that the *Influences*, we are now contending for, are such, as are founded in the *Nature* of the present Act of *Remembrance*, as a religious Duty; such, as flow from a *Sensè* of the Love of God, and the Grace of our LORD JESUS CHRIST; such, as attend that *Difference*, which the pious Communicant makes between the *Elements*, as Symbols of the *Body* and *Blood* of CHRIST; and *Bread* and *Wine* made use of at an ordinary Entertainment: *Emotions* of Thankfulness and Joy; *Impressions* of Love and Gratitude; that

that rise from a View of the *numerous Benefits*, which result from the *Person* and *Passion* of our SAVIOUR: And are therefore, of course, such as *influence the Heart*, and *better the Life* of the Christian; by this means terminating precisely in those *moral Virtues* and *Graces*, which the *Plain Account* so justly contends for. It being certain, as our Author very judiciously observes, that *these* are the *Standard* by which we are to judge of *every Affection* and *every Impression*^a: according to what our LORD says; *Ye shall know them by their Fruits*^b. The Question therefore, in order to form a true Judgment in this Case, is: What is *their* Tendency? For, if they are of the *right Kind*, these two *distinguishing* Marks will never be wanting: namely, *Lowliness* of Mind, and *Purity* of Manners. If they come from the *good SPIRIT* of GOD, they must tend to make us *like HIM*: and therefore lead to all the Fruits of *moral Obedience*. And in order to let us see, that *these Fruits*, if duly qualified, must come from the SPIRIT; and therefore, that the *Influences* of this SPIRIT are always necessary, more or less; the Author of the *Plain Account* expressly allows the *Benefit* of the SPIRIT to the *different Ages* of the Church; but if *successively* to Christians in *general*, then, without doubt, to *every Institution* of the Church; and therefore, again, of Consequence, to *this* among the rest; as a *standing Ordinance*^c. But then,

^a Pag. 145, 159, 179, et passim.

^b Matth. vii. 16.

^c *Plain Account*, p. 15, 16.

3. LASTLY, Not to admit the State here given of *these Influences* of the SPIRIT, and our Application of them to the Use of the *Plain Account*; is no other, in Fact, than to set the *Plain Account* at Variance with itself. The Reasons for which are, not only because the Author has already allowed the *Being* of these Influences in *general*; but the *Necessity* of their *particular Presence* to the due Celebration of the *Supper*, as it involves the Duty of *Prayer*^a.

HAVING then, as I apprehend, by what has been now said, not only returned a full Answer to the *Objection* here last started; but also made it appear, that the *Plain Account* is so far from excluding the *Influences* of the blessed SPIRIT, that our Author evidently allows their Presence in a *worthy* Celebration of the *Supper*: What remains but that I turn to the *Objectors* themselves, and take the Liberty of putting a *free Question* or two? For instance:

^a It will perhaps be thought strange, that I should introduce *this* as an Argument here, and above, at p. 106, &c. when our Author expressly declares, that *Prayer* is not *necessary* in the Act of *Participation* [p. 160.] I very well know it, and yet I have presumed on this Step: First, because I have been ready to *suspect*, that there may be some Ground for a Conclusion of this Kind, on a *Comparison* of the several Paragraphs referred to in the *Marginal Note*, at p. 3 of this Piece: the particular Examination of which is reserved for a Place in the *Appendix*. It is a *Suspicion* with me. And then, Secondly, because I have been willing to suppose, that our Author may only intend to exclude *previous set Prayer*, and not *that*, which is merely *ejaculatory*, or *mental*. However, if, upon a future Discussion of Matters, it shall appear, that I have been wrong in my *Conjectures*; this Argument must be struck out: in which Case, there will, however, be enough to support what I am aiming at in the present Subject.

Whether they have not Ingenuity enough to confess, that they are obliged to *concur* with me in *this Point* as well as *the rest*? And whether on gaining *this Point*, they do not begin to think more favourably of the *Plain Account*? And contrary to former *Prepossessions*, stand, at last, convinced, that it is a Work of a *much larger Extent*, taken in all its Parts, I mean, as to the *Act* and *Object*, the *Affections* and *Benefits*; than they had hitherto been taught to think, or could even allow themselves to suspect?

The Summary, or Recapitulation.

WE see then from what has been said, that the Sacrament of the LORD'S Supper, taken in its pure *Scriptural* State, lies in a very narrow Compass; as the *Plain Account* justly represents^a. That the *Substance* of the Rite is the *eating Bread* and *drinking Wine*, first *consecrated* and *delivered* by the *Priest*; and that the *Manner*, in which the Communicant is to make the above-mentioned Use of the *Elements*, consists in a due *Retrospection* on CHRIST, or the *calling HIM up to Remembrance*, in His Person and Undertakings; as the Things designed to be exhibited by those *Figurative Representations*. It is also farther evident, that *this Remembrance*, of our blef-

^a Pag. 22. and 107.

fed SAVIOUR is to be accompanied with the Exercise of *proper Affections*, and that to produce and support *these Affections*, it is absolutely necessary, that the Communicant be acquainted with the Person and Character of our LORD; the *Things* that He has *done* and *suffered*; and the *Reasons*, which induced Him to undertake so arduous a Task. Again, That *this Knowledge* and *these Affections* are of the very Essence of the Act, or are requisite to give it Subsistence. Because, where they are not pre-supposed, no *such Recollection* of CHRIST, or *Reverence* for Him, can possibly take Place. That the Transition from hence to the *Fruits* of His *mediatorial* Character and Passion is very natural: because we cannot *remember* WHO He is, and WHAT He has done; but we must of Necessity be led to inquire into the *Benefits*, which result, as well from the *Constitution* of His Person, as the *whole System* of His Undertakings. From whence again, it yet farther appears, that the *bare Use* of the Sacrament, is at no rate to be considered as the *Production* of these *Benefits*; but only as an *occasional Means* of *reviving* the Memory of them on the Mind of the Christian: and likewise, that the *partaking of the Bread and Wine* is not that, which *produces* or *gives Existence* to any one, much less to all the *Christian Graces* in the Breast of the Communicant. [Because these are to be supposed *already* implanted, *prior* to his Communion; otherwise he cannot be a Person *qualified* to partake at the LORD's Table.] But the Use of the Sacrament may be considered as a
MEAN,

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MEAN, under GOD, for putting *these Graces* into *Exercise*. Every Thing relative to our Salvation, whether *externally* in the Passion of CHRIST, or *internally* in the Renovation of our Nature; is to be looked upon as effected *before* his coming to the *Table*. For which Reason his communicating gives *Being* to nothing. But as it begets in him a *renewed Apprehension* of the *Benefits* of his SAVIOUR'S Passion, on the one hand; so it opens every Spring of *Gratitude* and *Joy*, *Affiance* and *Comfort*, on the other^a. Hence therefore, I cannot but think with the *Plain Account*, that those, who expect *such Benefits* from the *Supper*, as are to be met with in no other *Christian Rite* (the *Pleasure* and *Confidence*, that arise from having *honoured* CHRIST in this *particular Ordinance*, alone excepted^b;) in Reality, expect *that* from it, which our Lord, the great Institutor, never designed to put into it. For it seems clear to me, as the Result of every Inquiry I have been capable of making on the Subject; that the *peculiar Advantage* of the *Supper* is not, that it has any *new Benefits* to communicate; but that it is actually (in its Reference to CHRIST, as we before observed) a *Comprehension of all spiritual Blessings in general*: and seems therefore instituted, in Respect to the Christian, merely; that by his attending on this *one Institution* of the New Testament Church, he may have an Opportunity of taking a *comprehensive View*

^a *Plain Account*, p. 155, 156.

^b Ps. cxix. 6.

of his *numerous* spiritual Prerogatives. By which Means it not only becomes an Ordinance for the administering present *divine* Consolation to the Communicant ; “ but naturally tends to “ revive and keep alive in his Mind all such “ Thoughts, Dispositions, and Tendencies, as “ are proper to work upon the Conduct of *his* “ whole *Life*.”

THIS, as a *brief* and *clear Representation* of the Matter (being the whole Relative to the Institution) has been *wisely* and *piously* suggested by the Author of the *Plain Account* ; with a Design no less *benevolent*, than that of delivering *serious* and *tender* Minds from that *spiritual Bondage*, into which they may have been unhappily thrown by the elaborate Explications of some other Divines. For as Persons, on the one hand, have described the Sacrament itself in such Terms, as would lead one to think, that they *almost*, if not *altogether*, intended the Communicant to look upon it as a *repeated* Offering of the *Body* of CHRIST ; particularly, where they have called it [as with the *Catholics*] “ a “ real *Sacrifice* of CHRIST’S *Body*; offered by “ the *Priest*, in this holy Ceremony^b :” so they have contended on the other, for such a Sort of *Presence* in the *Elements*, as tho’ *spiritual*, comes *very near*, if not *fully* to the Doctrine of *Consubstantiality*. I say, as there are Persons who have taken these Measures, the unhappy Consequence has been, that they have both

^a *Pl. Ac.* p. 156.

^b *Ibid.* p. 26.

frighted some tender Minds from an *Attempt* of approaching the *Table*; and have made others believe, that their *Neglect* in this Point, was, in a Sort, to incur their own *Damnation*. Falling by this Means, into one or other of these Evils, that they have either exhibited the *Supper*, as an Institution of *Terror*; or else have virtually put it in the Room of CHRIST Himself.

FROM which last Practice too, this farther *Inconvenience* has been observed to arise: that, on this *mistaken Principle*, they have been generally very fond of hurrying *young People*, in particular (tho' we might say, Persons, in general) to the *Communion*: giving them but too much Room to conclude from their Behaviour in this Article, that the *very Participation* of the *Supper* was to operate as a Kind of *Charm*^a: or, that they had the same Things to *expect* from this *single Act*, as from the Passion of our SAVIOUR, and the Practice of *universal Righteousness*.

THIS, I apprehend, is coming very near that Use, which the *Catholics* make of the *Host*: and tho' I am very sensible, it is not *really designed*, is, however of dangerous Tendency. As it must needs give us *wrong Ideas* of the Nature and End of this Institution, which is *not to save us*; but only to give us a Prospect of the *Way in which we are saved*: by calling CHRIST to our *Remembrance*, and giv-

^a *Plain Account*, p. 154.

ing every *pious* Affection that Exercise, which may determine the Communicant for *moral Obedience*.

IN a word therefore, the Excellency of the *Plain Account* is briefly this: That as it preserves the *true Uses* of the *Supper* intire, on the one hand; so it effectually guards against every *fatal Extreme*, on the other. By this Means recommending *Christianity* in its own *native Lustre*, equally stript of *Intricacy* and *Terrour*^a: and making us in love with *Virtue*, both as it does Honour to CHRIST, our Master; and is the best *external Proof* of our being His *real Disciples* and Followers.

The Conclusion.

AND thus I have given the Reader my View of the Doctrine of the Sacrament, in Consequence of the Light in which it appeared to me from the *Plain Account*. And to make it as clear as possible, that the *Letter* of Holy Writ punctually concurs with this State of the Subject; I have exhibited the several Parts of which it is made up, as near as I could, in the very Language of *Scripture*. And yet, farther, to prove, at the same Time, that there is a perfect Agreement between the Doctrine of *Holy Scripture* in this Article, and the Representations made upon it in the *Plain Account*;

^a See *Pl. Ac. Preface, sub init. & finem.*

I apprehend, it is easy to observe, that, on the present State of Things, there appears to be a *strict Connection* between the several Parts of the Argument on which that Treatise proceeds: such as the *Object* to be *remembered*; the Nature of *that Act*, and the *Affections* proper to it: both the *Act itself*, and the *Affections* which accompany it, being absolutely dependant on our Acquaintance with CHRIST, as the Person on whom they terminate.

NOT but the Justness of the present Representation might likewise be argued from that *general Principle* of our Author, observable thro' the whole Piece; wherein he asserts the Necessity of *Faith* and *Repentance*, in order to the *acceptable Discharge* of every *Christian Duty*. But if *Faith* and *Repentance* are necessary to all Christian Duties in common; their Necessity to the *due Celebration* of the *Supper* naturally follows. But what is *Faith* in the *Christian*, other than that *Grace* or *Virtue* which deals with the Person and Undertakings of JESUS, as the MESSIAH? And what is *Repentance*, but the turning from *dead Works* to serve the living and true GOD, under the Influence of that *Faith*? For which Reason, as *this* leads us to *humble* ourselves under a Sense of our *Sins*; so the *other* includes the Exercise of every *gracious Affection*, that a *Review* of the Person and Death of our SAVIOUR can inspire. But if the Exercise of these Affections, as *Christian Graces*, is secured; it unavoidably follows, that our SAVIOUR must be *known*, and consequently

ly, *treated* in this Ordinance, in such Manner as we have here represented, and that the *Plain Account* favours this Representation, is evident from that Part of it, which inculcates the Presence of every *Christian* Affection : the *Nature* and *Reason* of those Affections carrying thus much along with them.

I CANNOT see therefore, but that when the Account is taken in its whole Compass, it very well tallies with all that is necessary to enter the Character of a real Christian, and to do proper Honour to the Person of our blessed SAVIOUR. Because it appears in this *connected* View, not only to come up to all that our LORD designed by the Institution of the *Supper* ; but also to every Thing the *Scriptures* make necessary to the Discharge of the highest Act of Devotion.

IF it be insinuated, that I have *made too free* with the Doctrine of the *Plain Account*, by the Introduction of several Particulars not therein *expressly* mentioned ; and therefore, that I have produced a *Supplement*, rather than a *Defence* : I must ask the *Objector's* Pardon. For if the Particulars he here refers to, are such as shall appear fairly implied in that Work ; it is sufficient to answer my Purpose. And very well assured I am, that the Author of the *Plain Account* is too great a Master of *Argument* not to be sensible, that the *leading Principles* of that Treatise necessarily terminate in the present *Deductions*. And that, as they are *his Consequences*, so they are properly a *Part* of his Book.

The

The obvious Conclusion from which, is, that what is here offered is properly a Comment in its *Vindication*. It is, however, alone on *this Presumption* (I mean, that there is an *absolute Connection* between the leading Principles of the *Plain Account* and the Inferences I have here made from them) that I have taken upon me, not only to become a *Party* in the present Controversy; but also, that I have ventured to *affirm with the Freedom* made use of in the *Title*.

IF, notwithstanding, it should be found (contrary to what I hope on the Subject) that I have, in any Part of this *Defence*, *mistaken*, or *misrepresented* the Author of the *Plain Account*: I promise you, I have done it *ignorantly*, and *not with Design*. For I could no more allow myself *wittingly* to abuse His *Sense*; than I could attempt to *impose on* my Reader. I have aimed at *Truth* throughout: and the *Truth* as exhibited in the *Plain Account*, so far as I understood it. And I have not been wanting in *any Attention*, that might enable me to form a *right Judgment* in the Premises.

WHEREFORE what is to be met with in these few Sheets, is no other than a public Tender of *those Principles*, which have proved *satisfactory* to myself on this Question: designed for the Service of such, who may either labour under the *same Scruples*, that I once did; or be inclined to prosecute *an Enquiry* on this Subject. If there are any, who think *differently*,
all

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all that I have to request is, that, as *we now see thro' a Glass darkly*, and therefore *know but in part*^a; they would exercise the *same Indulgence* towards me, in case of *Mistakes*; which I am ready to exercise towards others under the *like Circumstances*.

^a 1 Cor. xiii.

T H E E N D.



A P.

APPENDIX.

AS the Reader, I imagine, cannot but observe, from what has been here suggested; that I have been very *impartial* in making the *Defence* of the *Plain Account*: so, I persuade myself, it will be Matter of *Offence* to none, who have *Truth only* at Heart; that I am now equally open in proposing my *Difficulties* on the Subject. I have then three Questions to make, of which

THE FIRST is, Whether to the *due Celebration* of the Supper, is there not something *necessary* on the Part of the *Minister*, as well as on the Part of the *Communicant*?

THE *Occasion* of this Difficulty is, that I have not been able to inform myself from the *Plain Account*, that it makes any *express Declaration* in this Matter, or that it devolves any *particular Service* on the *Minister*, as *proper* to, or making a *Part* of the *Communion*: whereas I have been always used to think, that there were, in Reality, *two distinct Branches* of the Ordinance; the one belonging to the *Minister*, the other, to the *People*; and therefore the one as necessary as the other, to a *due and worthy Celebration*. Now the *general Reasons*, which have led me into this Way of thinking have been,

I. THAT

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- I. THAT the *Supper* is an Institution of the *Christian Church*.
- II. THAT CHRIST has appointed the *proper Officers* to take Care of His Institutions. And therefore
- III. THAT not to preserve to the *Minister* what really belongs to him on this Settlement, is both to disturb *that Order*, which CHRIST has appointed in His Church; and to destroy the *Dependence*, which there is between the several Members of *Christian Society*.

THE *particular Reasons*, which have occurred on this Question have been these two.

I. FIRST the *Example* of CHRIST, in *taking the Bread* [and so as to the *Cup*] speaking good Words of *Praise* and *Thanksgiving* over it; *breaking it*; and *giving it* to His Disciples: which several Actions, I have been used to look upon, as a *strict Precedent* for those, who should be appointed to *minister* for Him in *holy Things* to the End of Time. And then

II. SECONDLY, the Contents of His Injunction in those Words, *THIS DO*: being a Direction, as I have been ready to think, not only to the *Communicants*, that they should *eat Bread* and *drink Wine*, in solemn Commemoration of their Master; but also to His *Ministers*, that they should first *take the Elements*; then prepare them for Use by *blessing* [God] and, lastly, *distribute*, or *give them out* to the People.

THE

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THE Amount therefore of the present Question is only this: Whether the *Minister* is to bear *any Part* in the present Service, *necessary* to a regular and worthy Communion: or whether the *Whole* is to be left to be transacted by the *Communicant* himself: that is, whether he is to *take* the Elements; to speak *good Words* over them; to *break the Bread*, and *pour out the Wine*; and then to *eat the one*, and *drink the other*, whenever he pleases; and either in *public* or *private*. This for our *First Question*: the next, or

SECOND, stands thus: Whether is *Prayer* necessary to the due Celebration of the *Supper*, or not?

OUR Author's Silence on the *preceding* Question, necessarily leads to the *present*. Because, had there been any Part of the Service *expressly* devolved on the Minister, as a Branch of the Communion; we should, at once, have known, that *Prayer* must have become his Province. Our Author, indeed, speaks of "*other Consecrations*;" meaning such as are distinct from what he calls by that Name in reference to the *Communicant*: but then by the Influence he ascribes, to what the *Communicant* is supposed to perform in this Affair, he by no means seems to make these *other Consecrations* necessary. This for the *Origin* of the Question. The Principles, which I go upon, in supposing something of this kind *necessary*, and that, as appears to me, by Allowances in the *Plain Account* to this Purpose; rise from a

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Comparison of the several References made in our first *marginal* Note, p. 3. which must therefore be transcribed, before we can form any Judgment in the Premises. We will then take them in the Order, in which they there stand, and make our Reflections upon them, as they severally present.

I. IT appears then, in the FIRST Place, by p. 11 — 13 and p. 33. That our LORD *took Bread* and *blessed* [God] or, *gave Thanks*: and so as to the *Cup*: meaning, as the *Plain Account* shews, that he gave *Praise* or *Thanks*; or, that He spake Words of *Praise* and *Thanksgiving* to GOD over the *Bread* and *Wine*. Here then we observe this Fact: That Words of *Praise* and *Thanksgiving* were spoken by CHRIST: and therefore, we may suppose, are still to be spoken by somebody. And here, because we will not interfere with the *preceeding Question*, we will suppose, that they are to be spoken by the *Communicant*. But then,

II. SECONDLY, We have it to ask upon this, whether these *good Words* are absolutely *eucharistical*, *b. e.* only of the *Thanksgiving* Kind; or, whether they farther include any Thing like *Prayer*. Now that something of this Quality must be intended, seems evident to me,

I. FIRST, from the Nature of the Thing; because here must be *Consecration*. And, as the Text says, *every Creature of God — is sanctified by the Word of God* [’s Blessing upon it] *and*
by

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by *Prayer* (put up for that Blessing^a.) And again,

2. THIS appears to be allowed by the *Plain Account*.

1. FIRST, from what our Author suggests in the Words following: namely, “ That by
“ the *short Prayer*, used in our public Service,
“ before the *partaking* of the *Bread and Wine*;
“ we are led to acknowledge *ourselves*, not
“ *worthy* in ourselves to be favourably received
“ by God; and yet to pray that we may per-
“ form the Duty, we are now going about, So,
“ as that it may be of Advantage to us^b.” [But
if we may pray to the Act, why not in it?] And again,

2. FROM what he says concerning the Act of *personal Appropriation* in the Communicant: *At the Instant of delivering the Bread, He* [the Minister] *puts you in Mind of your Duty to eat this Bread in Remembrance of Christ's Death.* And so as to the *Cup*. To these Words *therefore*, adds the *Plain Account*, *attend with an undisturbed and sincere Application of Mind; and you will unavoidably make it your own Act, and say within yourself, “ I eat this Bread”* [therefore, I apprehend, in the very Act of eating, That, surely, is the Design of the Words here, I eat this *Bread*] “ for that Purpose only, for
“ which it is designed; in a religious *Remem-*
“ *brance* of CHRIST's Body broken; and of that
“ *Death* of His, which by this Action Chri-

^a 1 Tim. iv. 4. 5.

^b P. 79.

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“flans are required to shew forth, ’till his
“coming again:” and afterwards, to the same
Purpose on taking the *Cup*: “I drink this
“*Wine*,” &c. speaking *mentally* again. But
then farther,

3. WHAT determines this Action to be of
the *precatory* Kind is, not only that the above
Declaration is manifestly an *Appeal* to Heaven,
to be Witness to what the *Communicant* is
about, in order to make it a *religious Remem-*
brance; but also, because the *Plain Account*
avowedly ascribes to it the intire *Use* and *Effi-*
cacy of *Prayer*, by telling us: That “this
“personal *Appropriation* can alone make this
“*Rite* of any Benefit to a Believer, by mak-
“ing it acceptable to God. It is,” continues
our Author, “if I may use the Word, a Sort
“of *Consecration* of them, which is the Duty
“of every *Communicant* himself; and without
“which all other *Consecrations* that have gone
“before, will do *him* no Service at all. It is
“*he alone*, who must, by his own inward
“Thought, and Application of his Mind to
“the *Remembrance* of *Christ*, make *this* Bread
“and *this* Wine different to himself from
“*Bread* and *Wine* taken at a common Meal^b.”
But this brings us to another Branch of the
present Question: namely,

III. WHAT concerns the *Time*, on which this
Prayer or *Consecration* is to take place. Now
it is very plain from all the Representations,

• ^a Pag. 119, 120.

^b Ibid. p. 121.

that

that we have yet had before us from the *Plain Account*, that it is allowed to be in Use, not only *before*, but even *to* the Act of *Participation*. We see the *Elements* in the Communicant's *Hands*; nay, we attend them to his very *Lips* with this personal *Appropriation*, this particular *Consecration*, attending. And is this, then, to be the *Boundary*? A very *nice Distinction*, indeed! And not only what, I apprehend, is more than necessary; but even more than what the *Plain Account* itself contends for. The Passage, which I have in view, is couched in these Words: "That to eat *this* Bread and drink *this* Wine, as becomes Christians, in a religious Remembrance of *Christ's* Death, may be made a just Ground of praying to God — that thus partaking" (therefore praying *in* the partaking) "of them in Obedience to our Master — we may by the sincere Performance of *this* Part of our Christian Duty, be led to the Practice of that universal Righteousness, to which Christianity strictly obliges us^a," &c.

I, indeed, readily confess, that *praying* is neither the *eating Bread*, nor the *drinking Wine*; *b. e.* it is *no Part* of either of those Actions. Nevertheless, I cannot see, why it may not attend them; why it may not be present *in* and *with* them: which is only saying, why this personal *Appropriation*, and this peculiar *Consecration*, may not be continued thro' the whole

^a Pag. 117.

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Use of the *Bread* and *Wine*. And this especially, when it is considered, that all, that is supposed to take place here, is merely the *Wast of a Desire* to Heaven; the *Ascent of the Heart* in an humble, precatory Thought. For as to *set Forms* of Prayer, *multiplied* and *extended*, by the Pleasure of the Prescriber; it is certain, as the *Plain Account* observes, that they cannot but be *distinct* from the Act of *Participation*; tho' they may very *properly*, and most *usefully* to ourselves, be retained both *before* and *after* the Act of *Participation*^a. But the Case is not the same here; I mean, in *that Prayer*, which is purely *mental* or *ejaculatory*. This seems to stand intirely on the same Foot with that passionate Exclamation of the Man, Father of him who had a *dumb Spirit*, recorded by St. Mark: LORD, *I believe, help thou my Unbelief*^b. So, "I remember, Lord, help me to remember worthily." And again: "I am thankful, Lord, enable me to be so throughout."

AGAIN, Let it be considered, that the *Remembrance* proper to the *Supper*, is a *Remembrance of CHRIST*, as our *Head*, our *Lord* and *Master*. But if so, is it not a *Remembrance*, at the same Time, of our *Dependance* upon Him? A *Remembrance*, that we are *weak* in ourselves, and therefore want *Strength* from him? A *Remembrance*, of course, that will necessarily, while it continues, (and that ought to be thro' the whole Act of *Participation*) lead us to sol-

^a Pag. 160.

^b Ch. ix.

licit *present Supplies* at His Hands? "I remember; Lord, help me to do it worthily." This *mental Prayer* may therefore, surely, be allowed a Place. And, by this means it will connect what the *Plain Account* supposes the Communicant to say *after* the Act of *Participation*; partly in the Form of a *Declaration*, and partly in the Form of a *Prayer*: Page 122, &c. Nay, truly, what is made *precatory* here; may, for the *Substance* of it, as far as I see, be made *precatory before*, or even *in* the Act in a *mental* Way. Or, if that be thought better, the Whole of it may be considered as one *continued* Act of personal *Appropriation*, peculiar *Consecration* and *Prayer*; begun *before* the *taking* the Elements; preserved *through the Use* of them; and continued *after* their Use: all invigorated by the Principle of *Remembrance* acting upon CHRIST, and therefore giving the Communicant a View both of his *Necessities* and *Obligations*; and leading him to *pray* for every agreeable Distribution.

ALL, I think, that remains to be farther observed, necessary to clear the present Inquiry, is, that I acquaint the Reader with the *Reason* on which I suppose our Author intends only the Exclusion of particular *set Forms* of Prayer. And it is this: because, I apprehend, that he puts *Prayer*, in this Place, on the same Footing, on which he puts *Thanksgiving*; equally excluding both of the *same Kind*, from having Part in the *Essence* of this Institution^a. Where-

^a *Pl. Ac.* p. 174.

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as I am humbly of Opinion, that this can only hold good of *verbal, diffuse* Thanksgiving by *Forms*, or *Extempore Effusion*; and not of *that* which is purely *mental*: because, if *Thanksgivings* of this *last Sort* be not *attending* or *present*; I cannot see, how the *Remembrance* can be suitably qualified as to *Thankfulness*: or, how the *Act* of Participation can be, as it certainly ought to be, duly *eucharistical*. It appearing to me, therefore, that *verbal Thanksgiving* only is excluded, and that our Author couples *Prayer* with it, and puts both on the same Issue; I suppose, that *diffuse, set Prayer* only, and not such as is barely *mental*, is designed to be excluded.

THIS State of Things, if admitted, brings the whole Question to a Point, and enables us to apply it in Favour of the Presence of the HOLY SPIRIT, as annexed to *Prayer*, in the Act of *Participation*; agreeable to Observations above, at Page 106, and 116. For then the Argument will stand thus: *Consecration*, we observe, is allowed necessary to a *worthy Reception* of the *Lord's Supper*; there can, however, be no *Consecration* without *Prayer*; nor any *Prayer* available to that Purpose without the SPIRIT. But if the SPIRIT be promised to *Prayer*, and there is *here* that *Prayer* which *consecrates*; and this *Consecration* is plainly continued by the Act of personal *Appropriation*, not only *to*, but even *in* the Use of the Elements; it then follows of course, that the Presence of the SPIRIT is necessary to give that personal *Appropriation* the
Nature

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Nature of *Consecration*; and that, as this *Consecration* is preserved thro' the whole Act, there is, at once, the intire *Virtue* and *Efficacy* of Prayer attending the *Communion*; and, consequently, the *continued Influence* of that SPIRIT, which is promised to *Prayer*, and can alone make *that Service*, tho' barely *mental*, the *Prayer of Faith*. I come now to

THE THIRD, and last Question, which is this: Whether can a Person *partake worthily* in the Supper, and yet not partake of, or have Title to, *all the Benefits* of CHRIST'S *Life* and *Death*? This is founded on what occurs in Page 143 and 144 of the *Plain Account*.

Now the *Reason* of this Difficulty with me lies here: namely,

THAT I have supposed every true Christian to have *actual Property* in all the above Benefits. And again, that no Person, who is not a true Christian, can be qualified to *partake worthily* in the Supper. In which State of the Case, it is not, as the *Plain Account* justly represents, the Performance of *this single Act* of Obedience, that gives the real Christian *Interest* in all the Benefits of CHRIST'S *Life* and *Death*; but it is, because he is already, as a real Christian, possessed of this Interest, that he has a proper Right to *partake* in this Ordinance.

OR, we may put the Question thus:

WHETHER can a Person partake as a *Child of God*, and, at the Time of his Participation, be *actually in the Favour of God*; and yet, afterwards, both *lose that Relation*,

L

and

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and he intircly *separated from the Love of God?*

WHAT gives Rise to *this Form* of the Question, may be found by comparing the following Pages of the *Plain Account*: namely, the 87, 88, 131, and 156.

HERE I have been used to think in the Manner following: It is very certain, that ~~the~~ *Evidence* or *visible Claim* of a true Christian to this *Relation* with the Almighty, may be so *obscured*, as to make it doubtful to those about him, as well as to himself, whether he be a *Child of God*, or not; and the Divine Majesty, on account of *Sin indulged*, may see just Reason to withdraw the *Discovery* of his *Favour* or *Mercy* to such a Degree, as that the Mind of the Sincere Christian may be left in the *last Darkness*. But this, I apprehend, is *short* of the present Case. For the Question here is, Whether, or no, can there be a *total Dissolution* of the one [the *Relation*] and an *intire Extinction* of the other [the *Favour* of Almighty God?]

SUFFER me yet to to inquire farther on the Point: Is not that *Grace*, which, at first, made a Person a *Child of God*, and took him into the *divine Favour*; sufficient to *secure* that *Relation*, and *preserve* him in that *Favour*, tho' *obscured*? [See 1 Sam. xii. 22.] Or, will not that *Goodness*, which, at first, qualified him to act in any one Instance *worthy* his Character as a *Child of God*; either qualify him also for an *uninterrupted Perseverance* in future Duties; or, if fallen, *renew him to Repentance*, and strength-

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en him to *perfect Holiness in the Fear of God*^a? Is not this the Tenor of the *New Covenant*, as it rises to View from the Scriptures referred to in the Margin^b?

LASTLY, It appears to me, that the stating Things in *the other Way*, lies intirely exposed to the very same Objection, that the *Plain Account* so judiciously makes to those who affirm, that by this Act of partaking *worthily* “ We
“ secure to ourselves God’s Favour and Accep-
“ tance through Christ, unless by any Vici-
“ ousness in the Course of our Lives, we con-
“ tradict the Professions of our solemn Devo-
“ tions^c.” Now to this our Author excepts, because, as he observes, “ it seems no better
“ than to give to this *Act*, in *one* Part of this
“ Sentence, a *Privilege* which is immediately
“ taken away in *another* Part of the same
“ Sentence^d.” So, as to the present Case, it seems no better than saying, that you are, indeed, qualified in such Manner, as to behave *worthily* in this *single Act* of Obedience, and to secure the *divine Favour* for *this Service*; but that you have no *Principle*^e necessary to *preserve* you for, or *qualify* you to the Discharge of *future Acts* of Obedience: which, I must own, if it were not too great a Liberty of Speech, would, with me, be the same as saying, You are a *Christian*, and *no Christian*.

^a Cor vii. 1. ^b 2 Sam xxiii. 5. Ps. lxxxix. 30 — 33.
Heb. viii. 10, 12. ^c *Pl. Ac.* p. 177, &c. ^d *Ibid.*

^e 1 Pet. i. 23, compared with 1 John iii. 9.

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I do not, indeed, pretend to say, but a Christian, really so, may, in some Instances of Conduct, act *unworthy* his Profession; but, this notwithstanding, I am humbly of Opinion, he cannot *absolutely lose* his Character. And therefore, that tho' there may be *some Slips* and *Blemishes* in his Life; yet that the *Tenor* of it will be devoted to *moral Virtue*. Where this is. not the Case, we may be always sure, that the Title is *spurious*.

THESE then are my *present Difficulties*; owing, it may be, wholly to the *Prejudices* of Education: but as they are such, as I have not been able to resolve to myself, and no one would chuse a State of *Suspense*; it would give me no small Pleasure, to be *perfectly clear* in them: because, by that Means, I should immediately know, what I had to *retain*, and what it were proper to *discard*.

The End of the Appendix.



